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On an Early Sequence of Liturgical Colours.

BY J. WICKHAM LEGG, F.S.A.

It has been said by many that the first writer who gives any complete account of the colours used for the frontals of the altars and the vestments of the ministers is Innocent III. The treatise, *de sacro altaris mysterio*, was written before the author's election as Pope, and therefore before the year 1198. But there is evidence of the existence of a sequence of colours much earlier than this. There are some scattered notices to which I have alluded in my paper "On the History of the Liturgical Colours,"* of particular colours being assigned to particular days in the tenth and eleventh centuries. And I have lately come across an almost complete sequence of colours belonging to the early twelfth century.

When the Crusaders established themselves in Jerusalem after its conquest in 1099, they set up, as every one knows, a Latin Church, just as they set up a feudal kingdom. The head of this Church was the Latin Patriarch of Jerusalem and his patriarchal Church was the Church of the Holy Sepulchre, served by Augustinian or Black Canons.

Nothing is more likely than that, as soon as the Patriarch and the canons were settled in Jerusalem, they drew up a particular liturgy of their own, just as every diocese in France and England had a special liturgy and rites of its own. More than 60 years ago Giovene had noticed a manuscript of the end of the thirteenth or beginning of the fourteenth century, which belonged to the canons of the Church of the Holy Sepulchre at Barletta. This MS. was clearly a copy of the Liturgy used at the Holy Sepulchre at Jerusalem during the Latin domination. This domination lasted from 1100 to 1187, so that the Liturgy must have been compiled between these two dates, and there is internal evidence which shows that it was put together early in the twelfth century.

In his *Kalendaria Venera MSS.* (Neapoli, 1828), Giovene gives large extracts from this most interesting manuscript. They differ but little from the liturgical forms in use in the middle ages in the dioceses of Western Christendom; and it seems impossible to resist the inference that the Black Canons must have brought their Liturgy with them into the Holy Land.

*See the first volume of the "Transactions of the St. Paul's Ecclesiological Society."

It is very remarkable that the Liturgy should contain a tolerably full account of the colours used by these canons. It is very rare to find much about colours in manuscript missals, and it may be noticed that the account given by Innocent III. is not in a liturgical book, but in a treatise on the ceremonies of the mass in vogue in his time. He merely describes the ceremonies which were customary in the Church of Rome some time before his election as Pope, and the book, of course, has no authority beyond that of a contemporary observer. He cannot in any way be said to have promulgated these ceremonies.

The Jerusalem sequence of colours is as follows :—

Haec sunt vestimenta quibus solent indui Canonici Domini sepulchri in festis diebus. In primis dominica die Adventus Domini, et per totum Adventum, nisi festivitas occurrerit, casulas et cappas cericas (sericas?) nigras. Sabbato (*sic*) quando pronuntiatur *missus est Gabriel angelus de melioribus vestimentis casulam et tunicam*. In vigilia natalis Domini quando incipiuntur laudes debent habere archichori cappas cericas nigras. Casulam, tunicam, et dalmaticam nigram cum albis paratis ad missam. Ad vespas pannus niger ante altare : Prior et archichori cappas nigras ad matutinum similiter. Sed Evangelium *Liber generationis* cantatur cum melioribus vestimentis deauratis. Missa de nocte cum . . . Casula quae vocatur *dracho* et aliis nigris vestimentis tamen melioribus omnibusque sunt illius coloris. Ad missam in mane cooperiatur altare panno rubeo super alios duos et Sacerdos diaconus et subdiaconus, et archichori vestimentis rubeis omnibus deauratis vel fulgentibus auro. Ad magnam missam ante altare optimus pannus super alios tres et omnes habeant alba vestimenta et ad vespas similiter usque ad antiphonam beati Stephani. In festo beati Stephani vestimentis rubeis omnes usque ad antiphonam beati Johannis Apostoli, albis vestimentis omnes usque ad commemorationem sanctorum innocentium et tunc cum rubeis vestimentis. In circumcisione domini nostri festivitas sicut in nocte nativitas cum pannis nigris. In Epiphania domini ante altare pannus celestis, et omnia alia vestimenta sint eiusdem coloris, tamen evangelium *factum est autem* cantetur cum vestimentis deauratis. Omnes sollemnitates beate Marie cum pannis et vestibus nigris. A Dominica septuagesime usque in passione domini sicuti et adventu cum vestimentis nigris. A Dominica passionis usque ad Sabbatum pasche . . . diaconus et subdiaconus casulas excepto dominico die in ramis palmarum et ad evangelium et prophetias ubi habet dalmaticam . . . casula rubea tantum et ad crucem representandam cappis rubeis. In Sabbato pasche ante altare pannus rubeus usque ad Kirie eleison et tunc ponatur albus pannus et de cetero usque in ascensione Domini cum albis vestibus omnes nisi aliqua festivitas occurrerit, et in ascensione domini ante altare pannus celestis et omnia vestimenta eiusdem coloris sicut in Epiphania domini. In sancto die pentecostes pannus rubeus ante altare et omnes induuntur vestibus rubeis et in die trinitatis similiter. Et in nativitate beati Johannis cum vestibus albis et pannus albus ante altare et per totas octavas. Et in festivitate Apostolorum Petri, et Pauli cum panno rubeo et vestimentis eiusdem coloris. Et in festivitate sanctae crucis in inventionem, et in exaltationem cum panno rubeo, et vestibus rubeis et crux sancta super altare ad missam. In festo S. Michaelis cum panno celesti et omnibus vestimentis eiusdem coloris sicuti in Epiphania et ascensione. Festivitas omnium sanctorum omnium colorum pannus altaris, albus et rubeus deauratus.

It will be seen that the colour for the last fortnight of Holy Week is here wanting, but it is given incidentally in a rubric for Passion Sunday, in the note on p. 15, *rubicundis infulis*, and for Palm Sunday at p. 34 for Mass, *casulis coccineis*, that is, red ; and this colour might be expected from analogy with the dioceses of Western Christendom.

The first point that strikes the ritualist in looking over this sequence is the strange fact that black is assigned to feasts of the Blessed

Virgin. Now in all the liturgical books that I have come across, white is invariably given as the colour of Blessed Mary. To this there is no exception; but it appears that by a special licence the Spanish dioceses, and also some churches of Naples, are allowed to wear blue for feasts of the B. V. M.*

Berrisch tells us also that in the archdiocese of Köln (Colen in English, Cologne in French) blue is not looked upon as a substitute for violet, but is allowed to be used instead of white, especially on feasts of the B. V. M. † It is called Mutter-Gottes-Farbe. (Colour of the Mother of God.)

Now, from a liturgical point of view, black, violet, and blue are the same; that is, they may be used one in place of the other. Thus the Jerusalem sequence throws light on the custom in Naples and Spain, and no doubt the use of black for the Blessed Virgin will be thought to be an allusion to the *nigra sum sed formosa* of the Canticles.

It has been said that black and violet are identical from a liturgical point of view, and therefore the use of black for Advent at Jerusalem corresponds with the ordinary violet of to-day. It may also be noted that black is used throughout Christmas Eve, through the first vespers of Christmas, and at matins on Christmas Day. The first mass of Christmas at the Holy Sepulchre was also in black, the second in red, the third and chief mass in white. This was a very common medieval custom. It is spoken of by Durandus, and was practised at Paris and Lyons down to our own time. The same three colours were also used in succession at Easter, one being changed for the other at the end of each lesson at Mattins; and a recent writer in the *Saturday Review* on "Auters" (Oct. 10, 1885, p. 482) tells us that this was also an English practice. This is an exceedingly interesting fact; but liturgical scholars would have been still more indebted to this writer if he had added his authority for his knowledge.

For the Circumcision red is by no means an uncommon colour, but I have never before seen black ordered, though at Mentz an analogous colour, blue, was used. Blue for the Epiphany is also very rare. I only know of one instance where a like colour is used, and that is violet at Soissons.

Black from Septuagesima to Passion Sunday and red thence to Easter is so common that it needs no comment, and the same may be said of white at Easter and red at Whitsuntide. But for blue at Ascensiontide I have found no precedent. Blue was used at Wells and Westminster as well as at Jerusalem on Michaelmas Day, and divers colours for All Hallows were not unknown. The ferial colour at Jerusalem is not given. It is very likely that it was red, if we may infer as much from its likeness to other rites which have red for their ferial colour.

* N. Gühr, *Das heilige Messopfer*, 3 Auflage, 1884, p. 282 note. Rock, "Church of our Fathers," ij. 259.

† E. Berrisch, *Die Stola*, Köln, 1867, p. 69 note.

The Friar-Preachers, or Blackfriars, of Thetford.

BY THE REV. C. F. R. PALMER.

THE mother church of the parish of Thetford stood on the Suffolk side of the town. It probably belonged to the bishops of the East Angles till Stigand retained it, with other revenues of the bishopric, after his translation, in 1047, to Winchester. Stigand became Archbishop of Canterbury in 1052, and when he fell into disgrace, and was deposed, in 1070, this church was granted by William the Conqueror to his chaplain Harfast, who became bishop, and to his heirs in fee and inheritance.

In the provincial synod held at London, in 1075, by Lanfranc, Archbishop of Canterbury, it was decreed that episcopal sees in villages or small towns, being forbidden by the Councils of Sardica and Laodicea, should be removed to the most eminent cities in the dioceses. Thereupon Harfast translated his see from North Elmham to Thetford, and with the assistance of Roger Bigot (an eminent nobleman, who was sewer of the royal household) re-built the old church, which he dedicated to Holy Trinity, St. Mary, and All Saints, and joined his palace to the north side of it, towards the west end. The church consisted of a nave, choir, and north and south transepts, and formed a noble edifice, fit to be the cathedral of such a see. Harfast gave this church to Richard, his eldest son, and dying in 1084, was buried within its walls.

In April, 1094, Bishop Herebert removed the see again, and fixed it at Norwich. The church of St. Mary the Great at Thetford ceased to be the cathedral, and Roger Bigot purchased it by exchange from Richard, son of Harfast. This nobleman determined to place Cluniac monks here, for whom, in 1101, he began to erect a building of timber, and soon after a cloister of stone as a part of the permanent fabric. Twelve monks, with Malgod, their prior, arrived from Cluny, July 4th, 1104, and for three successive years laboured hard at the erection of the convent. Malgod was recalled, and Stephen, who took his place, from Lewes, disapproved of the site, for it was in the heart of the town, and so pent up with burgesses' houses that the monks had no quiet, nor opening to the street, or space to carry out the building. Thereupon their generous patron began a new church and monastery in an open and quieter place on the Norfolk side of the town, to which they removed on St. Martin's day (Nov. 10th), 1114. Two or three monks kept up their first dwelling as a cell, but after a time it was exchanged for land more convenient to their new situation, and became joined to the domain or lordship.

For full two hundred years the church of St. Mary the Great, with its unfinished cloister, remained desolate, and fell into decay. In 1318, John de Warren, earl of Surrey, granted the lordship of Thetford to Thomas Plantagenet, earl of Lancaster, and his heirs. This Thomas was beheaded for treason in 1322, but Henry, his brother,

and heir, was restored in honours and blood, and, dying in 1345, was succeeded by his son Henry, who, March 6th, 1350-1, was created Duke of Lancaster. Sir Edmund Gonville, rector of Terrington and Rushworth, in Norfolk, and founder of the Gonville (now Caius) College, Cambridge, who had been steward to the earl of Surrey, and then held the same office for the earl of Lancaster (whose kinsman he was), determined not to suffer the former mother church of the diocese to continue in such a ruinous condition, but to repair it and the old cloister, and introduce the friar-preachers. By his advice the earl set about the restoration, and Gonville also brought the earl of Surrey into his plans. These two nobleman and Gonville were always esteemed to be the founders of the convent of the friar-preachers in the prayers and masses of the community.¹

The friar-preachers became established at Thetford in the year 1335. Close to the old church there was a hospital or *maison-dieu*, which had been founded, in 1094, by William Rufus, when that king had the lordship of the town. It stood fronting the street and adjoining the river, which washed its walls. It was endowed with upwards of 864 acres of land, fold course, and sheep pasture, etc., in Thetford, Croxton, Lynford, Fouldon, and other places. The earl of Surrey gave it, with all its revenues, to Gonville, who afterwards restored it to his patron. The earl then separated the revenues from the house. The revenues he gave to the canons of the Holy Sepulchre here, to find two chaplains to sing for the soul of the first founder, and to maintain three poor persons for forty weeks every year. The site of the house, marked out by certain bounds and divisions, he made over to the provincial of the friar-preachers, and to those friars whom the provincial should assign to dwell here, for certain charities and memories specified in the gift. The king confirmed these grants to the canons and to the friars, July 20th, 1335, and allowed the latter to receive the site, and to build and inhabit here.² In 1338, the earl of Surrey gave a plot of land 300 feet long and 30 feet broad to enlarge the homestead, and it was worth 1*d.* a year. The royal licence for the grant was dated April 28th, for it had been found by an inquisition taken here, Feb. 26th, that it would in nowise be detrimental, and that the land was held of the crown in capite.³ In 1347, Henry, earl of Lancaster, son of the founder, by deed of Dec. 2nd, granted and confirmed, in pure and perpetual almoign, the site of the *maison-dieu* to the prior and convent. there to dwell and serve God, and in return they were to find a furnished altar, vestments, chalice, lights, and all things pertaining to mass, which was to be sung daily by a canon chaplain from the canons of the Holy Sepulchre, for the soul of the first founder of the *maison-dieu*; and the friars were to have a special daily memory of the earl,

¹ Blomefield : *History of Norfolk*.

² Pat. 9 Edw. III., p. 2, m. 26.

³ Inquis. ad q. d., 12 Edw. III., no. 23. Jurors : Pet. Markaunt, Ric. Andrea, Tho. ate Mor, Joh. Forster, Ric. de Rondham, Joh. Gonshill, Gilb. le Joyntur, Rob. de Bataillie, Hen. de Russcheworth, Ranulph de Foxle, Alex. Barker, Joh. de Gontheston. Pat. 12 Edw. III., p. 2, m. 7.

his clerk and kinsman Sir Edmund de Gonville, and of all his friends living and dead, and also of the soul of the first founder of the *maison*. The king confirmed this grant Feb 10th following.⁴

The friars' house was known as the "Priory of the Old House," and was often called the "Priory of the *Maison-Dieu*, *Domus Dei*, or God's House." The priors were always nominated by the lords of the domain of Thetford, to which the earl of Lancaster annexed the patronage, and this arrangement was confirmed by the superior of the order. In 1359, the advowson was settled by fine, thus to pass with the domain.⁵

The friars cleared the site of the *maison-dieu*, pulling down all the buildings, except the hospital house itself, and thus made an opening from the street to their convent. In this house, which they probably made into an hospitium for guests, they placed a brother or two, who daily asked alms of passengers for the benefit of the community. Not long after this, part of the old revenues of the *maison-dieu* that had been settled on the canons was assigned towards the maintenance of the friars, but in such a manner that they received it at the hands of the prior of that house. It is said also that they had various small tithes in Suffolk, which they rented of the abbot of Albemarle and others, and free warrens, allowed in 1471, in all their lands in Norfolk and Suffolk,⁶ but in truth these were the possessions of the Augustinians.

A plot of land 300 feet in length and 16 feet in breadth was given to the friars by Thomas Franceys, to enlarge their homestead, and after his death they were called to account for having entered it without the king's licence. But they received a royal pardon April 1st, 1369, which enabled them to keep it.⁷ In 1370 they had purchased all the houses between the convent and the street, and had royal leave to pull them down, so that their site became spacious and open, with nothing but a court between the cloister and the street, for the old *maison-dieu* stood at the very corner, and did not hinder the view.⁸

In the time of Henry IV., in an accidental fire (whether the convent suffered much does not appear), the deed of grant of Henry, earl of Lancaster, was destroyed, and the king, as of the duchy of Lancaster, Nov. 26th, 1410, renewed the gift of his grandfather. In it the site of the *maison-dieu* is described as being, "p'entre le comune ryver de la North p'tie & une comune chemyn esteante p'entre lesglise de la seint Trinytee & le dit syte de la South p'tie, dount le chief orientall abutte sur la chemyn Royale appelle London-way, et le chief occidentall sur le cloos de la maison des Chanoignes illoeg's." The obligations of the deed of 1347 were repeated.⁹

One Roland Mason, of Santon, near Thetford, entered into an agreement to serve the prior here, but quitted before the term of engagement expired. Thereupon he was imprisoned, but Thomas

⁴ Pat. 22 Edw. III., p. 1, m. 33.

⁵ ⁶ Blomefield.

⁷ Pat. 43 Edw. III., p. 1, m. 17.

⁸ Blomefield.

⁹ Reg. of grants of the Duchy of Lancaster, vol. xiv., fol. 45.

Grace, clerk, and William Rodeneye became bound for him in the sum of 10*l.*, and a royal precept to the sheriff of Norfolk, Mar. 4th, 1375 6, ordered his release.¹⁰

The prior and convent of Thetford, Nov. 6th, 1386, obtained the royal confirmation of the privilege that no other order of mendicant friars should have houses founded or built within 300 *canne* (about the third of a mile) of their house, and in this the king undertook to defend them.¹¹ It is certain that Richard II. was much attached to the order, as he always had Dominicans for his confessors, used the office of the Dominican rite in his devotions, and had more Dominicans promoted to bishoprics and serving in the royal council than any other English sovereign.¹² The reason of the friars of Thetford procuring this grant was, that John of Gaunt, duke of Lancaster, their patron, was a great friend of the Augustinian friars, to make room for whom they feared that they might be driven out, or at least that he would found a house for them in the same part of the town, which would have been prejudicial by withdrawing a good part of the alms of passengers. In the following year, however, the duke established the Augustinians at the farthest end of the town, as far from the Dominicans as possible, so as not to infringe on the privilege, and contented himself with giving them the ancient parish church of St. John, on the Suffolk side, into which they put one of their own brethren.¹³

Pope Boniface IX., Feb. 4th, 1392-3, granted to all the faithful who devoutly visited the church of Holy Trinity, of the friar-preachers of Thetford, and lent a helping hand towards keeping it up, the indulgence of two years and two quarantines on the festivals of Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Whitsunday; the Nativity, Assumption, Purification, and Annunciation of the B. V. Mary; Nativity of St. John the Baptist, the Apostles Peter and Paul, Trinity, Dedication of the church, and All Saints; and the indulgence of 100 days within the octaves of Christmas, Epiphany, Easter, Ascension, Corpus Christi, Nativity and Assumption B. M. V., Nativity of St. John the Baptist, SS. Peter and Paul, and the six days immediately following Whitsunday.¹⁴

During the reign of Richard II. great troubles were caused throughout the country by certain preachers, who, under the religious habit of mendicants, and without any authority, went about everywhere preaching, and stirring up the people against the existing Church and State. For the repression of this religious and political agitation many royal proclamations were issued, and Acts of Parliament passed. Some officials of the town and neighbourhood of

¹⁰ Claus. 50 Edw. III., p. 1, m. 18d.

¹¹ Pat. 10 Rich. II., p. 1, m. 3.

¹² Pope Boniface IX. granted, Sept. 8th, 1395, to Richard II., King of England, that the clerics, priests, or religious, who recited with him the divine office according to the Dominican rite, might, when temporarily absent, continue the same for two months. Bullar. O. P., tom. 11, p. 352.

¹³ Blomefield.

¹⁴ Bullar. O. P.

Thetford, interpreting the royal inhibitions too strictly, presumed, without any authority, to forbid the friars here to preach, or to beg or receive alms, and prohibited anyone to relieve them. But on the complaint of the friar-preachers, a royal writ of May 24th, 1400. signified to all sheriffs, mayors, bailiffs, and others, that it never was the royal intention to hinder, in these matters, any friars who had been admitted and licenced by the ordinary.¹⁵

The prior and friars granted, Feb. 5th, 1423-4, to William Curteys, prior of St. Edmund's, Bury, and his brethren (for use when they went to Thetford) the best chamber of this convent, called the *common recreatory*, which thenceforward was to be styled St. Edmund's House, and they were to occupy it as they liked, but not to grant or alienate it without the assent of the friars.¹⁶

William Worcestre, alias Botoner, about 1479, says that the church contained 36 paces in length. But this can have been only a portion of the old church, the east end of which reached to the street within about twelve yards.¹⁷

John, earl of Warren, and Surrey, the founder, by his will dated June 24th, 1347, *proved*, July 26th following, bequeathed 20*l.* to the friar-preachers of Thefford. *Elizabeth de Burgh*, lady Clare, by will of Sept. 25th, 1355, *pr.* Dec. 3rd, 1360, bequeathed 40*s.* *Thomas Herfort*, knt., by will of Sept. 13th, 1371, *pr.* Dec. 30th following, directed his body to be buried in this church, and the expenses of the funeral were to be defrayed out of his goods, as his friends sir Nicholas Gernoun knt. and John Cha judged to be befitting. He made two of his executors, F. Robert de Berton prior here, and F. John Wauncy. *Sir William de Cloptone*, knt., son of Walter de Cloptone, of Wykhambroke, by will of Jan. 22nd, 1376-7, *pr.* Jan. 14th, 1377-8, bequeathed 5 marks. *Thomas de Wyngfeld*, July 17th, 1378, bequeathed five marks to each convent of mendicant friars in Norfolk and Suffolk, to celebrate for his soul: *pr.* Sept. 27th. *William de Russhebrook*, knt., Aug. 5th, 1383, ordered that the friar-preachers of Theford should have five marks, to pray for his mother's soul: *pr.* Dec. 8th. *Sir John de Plaiz*, June 22nd, 1385, bequeathed to all the houses of friars in Norfolk, Suffolk, Essex, and Cambridgesh., to every house five marks: *pr.* July 16th, 1389. *John Skalpy*, of Sapestone, Feb. 5th, 1388-9, left his body to be buried in the church, and bequeathed 20*s.* to his son F. Ralph Skalpy, a friar of this house: *pr.* Feb. 26th. *John Austin*, rector of Wangford, in 1416, gave 40*s.* to build a perk in the church, and was buried here. *Agnes Stubbard* of Bury St. Edmund's, Apr. 9th, 1418, bequeathed 10*s.* to each order of friars at Thetford. *Elizabeth, widow of William Eltham*, knt., Dec. 1st, 1419, at Westhorp, assigned 40 marks to the various convents of friars in Suffolk, Norfolk, and Cambridge, to perform the trental of St. Gregory for her soul, and for the souls of all to whom she was bound: *pr.* Feb. 14th. *Thomas Walter* of

¹⁵ Pat. 1 Hen. IV., p. 7, m. 26.

¹⁶ Reg. hostlar, S. Edmundi: Cotton MSS., Claudius A 12.

¹⁷ Worcestre: Itinerarium.

Thetford, Feb. 24th, 1419-20, willed to be buried here, and gave 13s. 4d. to the friars, 4d. to every priest that came to his burial, 20s. to be divided among the poor on his burial day for the good of his soul, and 10s. every year on his anniversary as long as his goods lasted. *Roger Drury* knt. Oct. 3rd, 1420, bequeathed 20s.: *pr.* Oct. 24th. *John Notyngham*, of Bury St. Edmund's, grocer, Mar. 20th, 1437-8, bequeathed 20s.: *pr.* Feb. 15th, 1439-40. *Alice*, widow of *John Harpeley*, knt., Jan. 2nd, 1438-9, bequeathed 20s.: *pr.* Jan. 15th. *John Fitz Rauff*, esq., at Skultone, July 13th, 1440, bequeathed 10s.: *pr.* Aug. 4th. *Juliana*, widow of *John Fitz Rauf*, esq., Jan. 15th, 1445-6, bequeathed 10s.: *pr.* Apr. 6th. *Joan lady de Bardolf*, Sept. 7th, 1446, bequeathed five marks to every order of friars in the diocese of Norwich, to pray for the souls of her parents, benefactors, and especially of her deceased spouse, mercifully to obtain grace for his soul: *pr.* Apr. 3rd, 1447. *William Berdwel* sen. by will made before 1455, "besette to the place of the Frerys at Thetford, xs." *Robert Ashfeld*, Feb. 22nd, 1459-60, bequeathed 3s. 4d. *John Sampson* sen. of Hyldyrcele, Nov. 24th, 1461, bequeathed 10s. for a trental of St. Gregory to be celebrated: *pr.* Feb. 1st. *John Baret*, of Seynt Edmu'dys Bury, Sept. 10th, 1463, bequeathed 3s. 4d. to each house of the friars of Thetford: *pr.* May 2nd, 1467. *Sir Miles Stapleton*, a benefactor in 1468. *Thomas Croftys*, of Westale, esq., Apr. 20th, 1474, bequeathed 10s.: *pr.* May 26th. *Margaret*, widow of *Ed. Bedingsfeld* esq., sister and heiress of *Thomas Tudenham* knt., May 24th, 1474, bequeathed 20s.: *pr.* Apr. 3rd, 1476. *John Heyden*, Mar. 24th, 1476-7, bequeathed five marks a-year to several houses of mendicant friars, and among them Thetford, for an *annuale* every year, for five years, to be said in lent: *pr.* June 20th, 1480. *Elizabeth wife of Roger Oldman*, was buried in this church; she left a legacy, in 1477, for the light of the B. V. Mary, which burned before her image in it. *John Elingham*, of Firfield, a benefactor in 1478. *Roger Rokewode*, of Euston, esq. Apr. 30th, 1479, willed the Blake Freres of Thetford, the Augustinians there, and the Grey friars of Babwell, each house to have 10s., to say a trental for his soul: *pr.* May 8th, 1482. *John Smyth* of Bury Seynt Edmu'de, esq., Dec. 12th, 1480, bequeathed 20s. to each house of friars at Thetford: *pr.* Sept. 20th, 1481. *Robert Rokewode* of Thetford, gent., Feb. 2nd, 1487-8, bequeathed 20s. to each house of religion here: *pr.* May 30th, 1488. *Margaret Odeham*, of Bury Seynt Edmu'd's, widow, Oct. 8th, 1492, bequeathed 6s. 8d. to each house of friars in Cambrege, Lynne, Norwiche, Thetford, Clare, and Sudbury: *pr.* Nov. 8th. *John lord Scroop*, of Bolton, July 3rd, 1494, at Esh Harlyng, Norfolk, desired to be buried in the abbey of St. Agatha, in Yorkshire, in case he departed this life in that county, but if he died in Norfolk, he willed to be buried in the Black Friars at Thetford: *pr.* Nov. 8th, 1498. He died July 12th, 1494, and was buried here. *John Fyschere*, burgess, a benefactor in 1499. *William Skepper*, buried here in the same year. *Robert Wyset*, of Barton by Mildenhall, in 1504, gave a legacy to the brethren of St. Dominic's order in Thetford, to celebrate placebo,

dirige and mass of requiem, and ten masses in their church for the ten days next following his decease. *John Perfay*, of Bury Sent Edmund, draper, May 28th, 1509, bequeathed "to y^e fryers of Thetford in Bredgegate strete, to synge for my sowle a Dyryge and a messe of Requiem, xs.": *pr.* Sept. 30th. *Robert Grey*, of Walsingham, in 1514, left a small legacy. *William Onge*, of Hepworth, Suffolk, a benefactor in 1516. *William Keye*, of Garboldisham, Norfolk, May 1st, 1531, bequeathed "to eche hows of frires in Thetford, to be prayed for, iij*s.* iiij*d.*..... Item, I give half an acre at Medellred-Hegge, half an acre and half an rood at Copeydhorn; j. acre j. rood at Dyches-End, half an acre in Botonys, j. acre and half at Stanyell, j. acre at Nethir-Red-Hegge, the whiche londs I have and hold at the bequest of Sir Will. Pece, preest, to give to a brothir of the ordir of preachers in Thetford, to sey a sermon yerely evermore on Tuesday in Estern week, and to synge messe of requiem in the church of St. John of Garboldesham; and to the parson and his depute, which is, and shall be for the time, to say dirige, iiij*d.*" *pr.* May 19th, 1533.¹⁸

The following is Weever's account of this priory, with his scanty list of burials:—

"THETFORD.

"Here in this towne was a Religious house of Friers Preachers, dedicated to the holy Trinitie, and Saint *Mary*, which *Arfast*, Bishop of the East Angles, made his Episcopall chaire.....*Arfast*, who died *circa annum* 1092, was herein buried, with this Epitaph vpon his monument—

*"Hic Arfaste pie pater optime et Arca Sophie
Vivis per merita virtutum laude perita:
Vos qui transitis hic omnes atque reditis,
Dicite quod Christi pietas sit promptior isti.*

The blacke Friers here was founded by Sir *Edmond Gonville*, Lord of Lirlingford, Parson of Terington, and Steward with *John Earle Warren*, and with *Henry Duke* of Lancaster... .. Buried in the Church of this monastery were, Sir *John Brett* knight, Dame *Agnes Honell*, Dame *Maud Talbot*, wife of *Peter Lord* of Rickinghill, Dame *Anastisia*, wife of Sir *Richard Walsingham*.¹⁹

This convent lay in the Visitation of Cambridge, one of the divisions of the Dominican province of England and Wales. Scanty notices exist concerning the religious here. *F. ROBERT DE BERTON* has been mentioned as prior in 1371. As prior, too, he acknowledged to have received, "per manus reverendi dom' Joanne de Bures, 25 marcas pro quinque sacerdotibus celebrantibus per an' pro animabus reverendorum dominorum domini Roberti, et d'ni Andreæ prioris prefati d'ni Roberti, et omnibus defunctis." *F. JOHN WAUNCY*, or *Vauncy*, mentioned in 1371, was prior in 1386. *F. Ralph Skalpy*, son of *John Skalpy*, of Sapiston, esq., and Isabel his wife, was here in 1388, but was assigned to Northampton, Nov. 29th, 1395, by the

¹⁸ Test. Ebor. Nichols: *Royal Wills*. Harl. MSS., cod. xiv. Blomefield: *Wills from the Commissary of Bury St. Edmund's* (Camden Soc.). Nicolas: *Test. Vet.*

¹⁹ Weever: *Funeral Monuments*.

master-general, as he had been found guilty of treating the letters of the vicar-general of the order with disrespect, fifteen days being allowed to him for the removal : and the precept was repeated, Feb. 4th following, with the addition, that he could not be assigned to Thetford again without the special licence of the master-general in writing. *F. William Howard* was assigned, Nov. 24th, 1395, to his native convent of Theofford as a conventual, with the privileges of not being removeable unless he liked, of staying away from choir and refectory, whenever he chose, "quod extra refectorium possit uti cibariis opportunis, et unum fratrem secum ad mensam recipere," and that no one could take his personal goods from him. On the same day, too, *F. William Wangford* and *F. John Vanney* had the same assignation and graces: *F. Ulric de Banham* and *F. Thomas de Wilton* were assigned here as conventuals, and could not be removed without their own assent: and *F. Thomas Yswerke* was made principal lector here for two years, might have a companion in going out of the convent and town, on asking leave, even if the prior refused, and none below a master should hinder him. *F. Adam Bernard* had the master-general's concession, June 20th, 1397, that he could not be removed from this convent. *F. PETER OLDMAN*, D.D., was prior in 1475, when he admitted Thomas Hurton, and Margery, his wife, to be secular brethren of the convent, and to partake of all the prayers and devotions whilst alive, and of the masses when dead, in as ample a manner as the rest of the brethren of the house; and they might choose their own confessor when and where they pleased, according to the grant of Pope Innocent VIII.; and it was plain that they had chosen the prior himself, by the absolution endorsed on the instrument, which was dated Jan 1st, at Thetford. *F. Richard David* had the master's licence, Feb. 10th, 1477-8, "semel in anno plenarie confiteri"; when out of the convent on business, to confess in lighter matters to any religious of the order, to visit his parents and friends occasionally, and to stay with them for some days without inconvenience to his convent; to enjoy all the graces conferred on him by the convent under seals; had his chamber granted him for life, and when away he might give all in charge to another; and out of his goods and money he might give to his brethren or to the use of his convent; but he must use all these graces with moderation. *F. John Colum*, of this convent, was assigned by the master-general, Mar. 10th, 1496-7, to Cologne or Bologna, as a student of theology; and the same day, *F. Thomas Dukedale* was empowered to visit his parents at pleasure, and to contribute to *F. John Colum*, out of his books, clothing, etc., conceded to him by the order. The same *F. John Coloni* was assigned, May 11th, 1500, to Paris, for a year, "ad proficiendam," to graduate as S. Th. Mag. (D.D.) *F. Thomas Cross* was licenced by the bishop, Mar. 12th, 1504-5, as penitentiary throughout the diocese, and to preach wherever he would, with a 40 days' indulgence to all who assisted him; and this the bishop did out of love and respect for *F. MASTER DRYVER*, who was probably prior.²⁰

²⁰ Reg. Mag. Gen. Ord., Romæ.

Blomefield.

Martin: *Hist. of Thetford*.

The common seal of this convent bears a figure holding up its hands (probably the B. V. Mary) in a gothic niche; and beneath the demi-figure of a friar: all circumscribed $\text{✠ S · PRIORIS ET · PREDICAT' · THETFORD.}^{21}$

This religious house was destroyed towards the close of 1538, but the date is not filled up in the deed of surrender. This surrender was signed by RICHARD' CLEY prior, Rob'tus Baldry, Edwardus Dyer, Edmu'd' Pallmer, Robertus Uhen', Wylli'm Pearson,²² who with very little doubt formed the whole of the community at the time. The only particular to be found connected with the surrender is the suffragan bishop of Dover's report that there was no lead here, except perhaps a few small gutters.²³

The convent lands were immediately tenanted by Richard Fulmerston, of Ipswich, gent., at the rate of 4s. 4d. a year, being 3s. 4d. for the site of the house, gardens and orchards, and 12d. for a piece of land of 2a. next it enclosed within a wall.²⁴ For him the whole was rated, May 22nd, 1540, the trees on the land being of no value beyond repairs of the premises;²⁵ and by letters patent of Mar. 1st, 1540-1, the site, church, belfry, churchyard, etc., and the piece of land were granted to him and Alice his wife, his heirs and assigns for ever, with issues from the last Ladyday, to be held in capite by the 60th part of a fief and the yearly 10th of 54d.²⁷ Fulmerston was afterwards knighted, and died Feb 3rd, 1566-7. His heiress carried the property to Sir Edward Clere, who sold it, with the Canons' Farm, to Robert Chausfield and others in trust for the earl of Arundel. Thus it came to the noble family of Howard, and afterwards to that of Petre.²⁸

By his will dated Jan. 23rd, some few days before his death, Fulmerston founded a grammar school and a hospital for four poor, which soon after were built on the ruins of the old cathedral, in the Blackfriars' yard. There are many remains of the buildings. Of the west end of the church, much serves for a garden wall. The arch of the transept divides the school from the master's apartments, and the nave of the church is now cultivated as the school garden. At the end of last century, the area of the cloister begun in 1101 was still visible between the church and the river, and the walls of the refectory on the north side of the court, not far from it, were in great measure standing.²⁹

²¹ Martin.

²² Surrender of Monasteries, no. 239.

²³ Treas. of Rec. of Exch., vol. A 3, fol. 5.

²⁴ Ministers' Accounts, 31-32 Hen. VIII., no. 118.

²⁵ Particulars for grants, 32 Hen. VIII.

²⁷ Pat. 32 Hen. VIII., p. 6, m. 28 (11).

^{28, 29} Blomefield, Martin, etc.

Mussulman Traditions concerning the life of Jesus.

BY MARIANA MONTEIRO.

Author of "Legends of the Basque People," etc.

ALTHOUGH Mahomet in his Koran denied the divinity of our Lord Jesus Christ, he nevertheless acknowledged Him to be a great Prophet who had preceded him, and compared Him to Abraham and to Moses, calling Him "Spirit of God," and declaring the Gospel to be a book revealed by God to man.

It is, however, a subject of regret to see the manner in which the evangelical narrative referring to Jesus or Mary has been corrupted in the verses of the Koran, as well as the biblical traditions concerning the Patriarchs of the Old Testament.

The Mussulman, little given to consulting any other book but the Book of Mahomet, scarcely ever troubled himself to read, and still less to study, the Old and the New Testament, simply contenting himself with such traditions concerning the life of Jesus as were carried by word of mouth from generation to generation, and, as may well be imagined, becoming in that march, daily more and more corrupted and altered.

The following traditions concerning the life of Jesus are taken from a fragment of an Arabic *Codice*, or old manuscript, which has come to the hands of Don Antonio Almagro Cardenas, professor of Arabic in the University of Granada, a version of which he has sent me for translation and arranging as an article.

Señor Cardenas says that the date and author of this document are unknown, but from its almost classical style of language and form of the characters, he presumes that it was written in the *Magreb*, that is to say, in Spain or Morocco, and belongs to the class of writing called by Ibn Jaldun, *Arabigo-hispano*.

Very few pages compose this fragment, although it is supposed that the whole work must be a voluminous one. However, this small portion will suffice to give a good idea of the number of fables and legends which the whole must contain. It runs as follows:—

"Then he made a sign (the Judge) to his servants, and told them, 'Conduct Him (Jesus) to the Palace of the king.' So they took Him away and conducted Him until they reached the king's palace. The chief Xequé of the servants went into the presence of the king, whom he found seated on his royal throne, and prostrating himself before him adoring him, said: 'Oh my lord and master! I acknowledge no other divinity but thine! May thy divinity be lauded by the word of all men!' And the king said to him: 'Lift up your head, and tell me who is this Man you have brought into my presence.' The chief servant replied, 'Oh my lord! I went out on this day to stroll about, and I found a beautiful young man, a stranger, and I said to Him, "Who are you?" and He replied, "I am an envoy from the Lord of all the world."' When the king heard this he grew

terribly angry, his colour changed, and his countenance became black, but he said, 'Bring Him in here.'

"When Jesus entered and found Himself in the king's presence, He looked at the king seated on his royal throne and wearing the crown on his head, and perceiving a large idol made of silver and gold by the side of the throne, He cried out, 'Oh infidel king, neglectful of the day of reckoning, come to God, and forsake the serving of idols and of images, and say—"There is no God but the only God, who has no fellow companion, and Jesus is His servant and His envoy."'

"When He had spoken thus, the king grew furious at what he had heard, and calling one of his servants ordered him to take Jesus and conduct Him outside, even to the shores of the sea, and to cast Him into the waters. The king then summoned his ministers and the princes of state, and mounting their steeds they proceeded out of the city and reached the sea shore. On alighting from their horses the king and his retinue went into a ship and sailed out to the middle of the sea, and Jesus (may peace be with Him) went in their company. When the ship reached the high seas, the king rose up and stood before Jesus, and said, 'Now, when we cast you into the water, we will then see where that God is whom you invoke.' Jesus replied, 'The God whom I invoke is at My right and on My left, behind My back, and above My head. He is the One who has made the sea, and He knows how many drops of water there are in it.' He spoke, and when the king had heard these words he cried out to his people, 'Cast Him into the sea.'

"But God sent Gabriel (peace be with him) to hold Jesus up before that He should touch the water. And the faithful Gabriel in the twinkling of an eye saved Him out of the hands of the people and concealed Him from their gaze, and conducted Him to a valley wherein grew many trees, and there were a number of gardens, near to a city, and then He prostrated Himself to the ground and lifted up to God an act of thanksgiving for the great benefit He had granted Him.

"After Gabriel had delivered Jesus, God commanded the sea to rise up against the king and his retinue, and sent against them the raincloud, and the wind and darkness, and all that day they remained on the sea until night, when the storm somewhat abated. The people then came forth and drew out the king, and they landed, when they mounted their steeds and returned to the palace. When Gabriel had liberated Jesus, he led Him in the direction of the city which was seen from the valley, and as they approached, they perceived that the gates were wide-open, and saw an aged woman coming forth accompanied by three young slaves. When this woman had looked on Jesus (peace be to Him) she greatly marvelled at His beauty and noble bearing, and approaching Him, she said, 'Oh, young man! tell me who Thou art, who hath sent Thee, and from what land cometh Thou?'

"Jesus replied, 'As regards who I am, I tell thee I am Jesus, son of Mary; as regards who hath sent Me, I announce to thee that I am sent by the Lord of all the world; and from what land I come, I tell

thee I come from a place which is in enmity with these places, and in which stands the Holy House.' Then the old woman said, 'Oh Jesus! who is the Lord of the world?'

"'He is My Lord,' replied Jesus, 'and thy Lord, and the Lord of all things and their Creator, He is above all things powerful.' Then the old woman replied, 'Oh Jesus! I am six hundred years of age, and until this day I had not heard of the Lord of the world, and I know of no other God but the great king, and the idol "Acbar."' Jesus answered, 'Oh woman! in truth thy Lord and My Lord, is the Lord of the world.' The old woman again questioned Jesus saying, 'What participation of His power did Thy Lord give Thee?' And Jesus replied, 'That of raising the dead to life, and healing the sick, by the permission of the Most High God.' To this the woman replied, 'If Thou art sincere and faithful in Thy words, listen to me. In this palace lieth buried my father, who hath been dead a hundred years; Thou canst if Thou so wilt, draw Him out of the sepulchre, and I would then give Thee as a gift this regal palace, and we would then believe in God and in Thee.'

"Thus she spoke, and entering into the Alcazar, which was of a beauty such as the tongue of man cannot describe, she passed on to the spot where stood the sepulchre, and then Jesus said to the woman, 'Draw back the bolts of the sepulchre.' And the woman ordered the bolts to be withdrawn, and Jesus (peace be to Him) lifted up His heart in prayer, and when it was ended, He praised God, and prostrating Himself over the sepulchre remained in that way for some time, until He cried out, 'Oh thou that reposest in this sepulchre, rise up this moment on thy feet with the permission of God; and speak with thine own tongue, by the power of the Most High God.'

"In that instant, behold, the sepulchre was opened, and its miserable occupant rose out of it, the man with his own hands shaking off the dust of the grave which covered his head, saying, 'How horrible are the sorrows of the grave! How intense the sufferings which are endured in it. How piercing are the cries of Monquir and Nakir! Alas! alas! to him that disobeys his Lord and yields himself up to the worship of other things but of Him! How great the punishment which God has reserved for such as disobey Him!' Then he added, 'I hereby give solemn testimony that there is no Divinity but God and Thee, Jesus, who art the servant of God, and His envoy.'

"When he had thus spoken, and the woman recognised her father, she went up to him, and tenderly embracing him, said, 'Oh, my father! and the cause of my happiness! What was life to me after thy death?' Then Jesus said to her, 'Oh woman! is this man in truth thy father?' to which she replied, 'He is indeed my father, oh Prophet of God!' Then Jesus came and stood face to face with the old man, saying, 'Tell me, thou ancient, what is thy name, where is thine empire, and what is thy religion?'

"'Oh Spirit of God!' replied the old man, 'I worshipped false gods, and among others a golden statue, which I called *Falcon*, and besides this, I said to my people—"Adore me in place of God, because I am your lord, and if you do not what I tell you, I will order

you to be put to death, or punish you severely." On hearing this, all the people adored me instead of God, and my name was perpetuated, and my power enlarged by the strength which Satan communicated to me. And I spilt blood in torrents, entering the lands of believers and putting them to death; and all who heard my voice trembled through fear. I was able to form a harem with a thousand daughters of kings, and rode an innumerable number of war steeds. I enlarged this Alcazar until I had in it a thousand ministers who adored me in place of adoring God, while I now and again only would manifest myself. On a certain day when I was seated on my royal throne in my Alcazar, a man suddenly presented himself before me; my brow became darkened with wrath, and I said to him, "Who hath allowed thee to enter here without my permission?" but he looked at me and said, "Oh enemy of God! door or refuge will avail thee nothing to save thee on this day from dying by my hand." I said to him, "Who art thou?" And he replied, "I am he who maketh war against thy Alcazar, and against thy country, and who is going to wrest thy very existence from thee."

"I proceeded to question him further, "Who hath sent thee?" And he replied, "My Lord and the Lord of all things hath sent me."

"When I heard all this my hair stood on end, and I rose up with the intention of killing him, but at that moment he uttered a fearful wail, so that my tongue was struck dumb, and my body lost all power of action. He then blew a breath of fire from his mouth which scorched my face, saying at the same time—"Come forth, thou reprobate spirit, and go suffer the punishment imposed by God." Then I saw, Oh Prophet of God! a naked sword which fell upon me more than a thousand times; and in that instant my spirit went out of me through my back, and it rose up until it reached near to heaven, and an angel who has charge of carrying souls of men to their destination said to me—"Depart from hence, oh reprobate! and go suffer the punishment which the Most High God has reserved for thee." And then he added, "Oh Angel of Death! return with the soul of the reprobate, for I cannot extend to him my mercy, because he has done nothing but provoke my indignation."

"Then the Angel of death took my soul and placed it again in my corpse. A fearful darkness then enveloped me, and I said, "*All my riches and power have become reduced to this narrow limit.*"

"From that moment the weight of the sepulchre fell upon me with increased heaviness. Then two Angels entered in; one was black and the other blue, and they carried in their hands large bars of red-hot iron, and I began to tremble in a terrible manner. They said to me, "Had you not been an impious man, yielding yourself up to the worship of idols, you would be delivered of this punishment." Then they opened a door which led to the mansion of fire and told me, "Here you will remain for all eternity in the company of serpents and scorpions." And I saw, oh Envoy of God, a great serpent which came out towards me, and coiled itself around me, strongly compressing my body and head. And I heard voices which continually accused me, and made me clearly to see that my punishment was

well merited by my crimes. In this way I continued in the place of torments until my Lord disposed that I should quit the sepulchre to come to Thee. I have now recounted to Thee all that has happened to me, as Thou didst ask of me ; and now I beseech Thee, oh Prophet of God, to pray thy Lord to take pity on me, for that I acknowledge Thee to be a prophet of God, and solemnly declare :—There is no God but God alone, without companions ; and I testify that Thou art Jesus, Spirit of God, and His Servant and Envoy, and I will never in future be incredulous.'

"Jesus (to Him be peace !) then said to the man, 'Do you wish to return to the world, or to the place wherein you lay?' And he replied, 'Oh Prophet of God ! were it possible for my Lord to take pity upon me and forgive me my sins, I would choose to return once more to where I was, so that I might behold God. May He be praised !'

"Then Jesus said to Him, 'I announce to you on the part of God, what eye has never seen, nor ear heard, nor the human heart understood ; and this announcement I make to you because you have said "There is no God but the only God, and I give testimony that Jesus is His servant and His envoy."' Then the man entered into the sepulchre.

"After this Jesus stood face to face with the aged woman and said, 'What thinkest thou, oh woman, of the prodigy which hath just been performed by the Most High God?' To which she replied, 'Oh, Prophet of God ! I will never again incur the crime of incredulity, nor be unfaithful after having believed. Extend Thy hand, therefore, and I will confess that there is no God but the only God, without companions, and that Thou, Jesus, art His servant, and the one sent of God.' Thus she spoke, and all those who dwelt in the city became Mussulmans.

"Then she added, 'Oh Prophet of God ! I have a son who is a paralytic and cannot use his legs and arms ; and perchance wert Thou to ask our Lord he would be cured, and then my happiness would be complete.' And Jesus replied, 'Most certainly.' And He entered into his chamber to see him ; and when He had seen the deplorable state in which the man was in, without use in his arms or feet, He prayed to God (may He be praised and glorified), and standing before the paralytic said, 'Rise up on thy feet, oh young man, and proclaim at once the power of Him who says—"Be it done," and it is done.' And in that instant the young man rose on his feet by the power of the Highest God, and spoke at once, saying, 'I testify that there is no God but the only God, and that Thou, oh Jesus, art His Servant and His Envoy.'

"By this new prodigy the wonder and admiration of the old woman was increased, and she prostrated herself to the ground, adoring the High God ; and she began to kiss the hands of Jesus, and His feet, and to lay her face on them. Then Jesus said to the young man, 'What is your name?' To which he replied, 'My name is Samaan.'

"After this God spoke to Jesus saying, 'Oh Jesus, send this man Samaan to the king who wished to cast you into the sea, that he may beseech him to pronounce the profession of faith.'

"And Jesus, looking steadfastly at the young man, spoke to him thus: 'Oh, Samaan! there exists in a certain land a great city ruled by a king who has made the people adore him as though he were God. The Most High bids you go up to that king and convert him to Islamism, and say to him (repeat with Me), "There is no God but Allah, and most certainly the prophet of God is Jesus."' The young man replied, 'I will do all that God wishes me to.'

"Then Jesus sent him to the king and to his people, and the young man went his way, journeying on until he reached the king himself, and standing before him said, 'O lying king! neglecting the day of thy account. I bid you repeat with me—"There is no God but the only God, and Jesus is His Servant and Envoy."' When he had spoken thus, the king was much struck with the words, saying within himself, 'Surely this man is not like the one who came before.' Then the king asked him, 'Who art thou?' And he replied, 'I am Samaan, son of King Nahraman. I was a paralytic, without use of hands or feet, and behold I have been cured by Jesus.' And he recounted to the king all the prodigies which Jesus had worked; and how he had brought to life his grandfather, and had manifested him to his mother, adding, 'Believe in God, O king, and repeat with me the profession of faith.' But the king became fearfully enraged, and ordered his servants to crucify Samaan, which they did.

"After this God sent the faithful Gabriel (peace be to him) to apprise Jesus of what had occurred to Samaan. So Gabriel descended and informed Jesus of the whole affair, and Jesus wept with great sorrow and compassion for his fate. Then Gabriel said, 'O Jesus! behold Thy Lord tells Thee do not be sad, for He is powerful to bring Samaan back again to life and conduct him to Thee.' Then Gabriel departed after saying this to the *faras*, and passed on to him with his wings by the power of God, and reached the spot where Samaan had been crucified, and he plucked him from the cross, and came with him to Jesus, laid him down before him and cried out, 'Oh Samaan! rise up by the power of God.' And behold he rose up before him by the power of God, and remained as he was before. Then he ascended until he reached almost to the heavens, and when the aged woman saw her son carried away in this manner she wept with sad discomfort, but he comforted her by saying, 'Oh my mother, do not weep and grow sad, because I see the palaces of Yenna with their trees and rivers and inhabitants, and I hear it said—Behold, God has granted the favour that both thou and I should dwell in the same paradise.'

"Then God said to Jesus, 'Send Samaan again to the king to admonish him once more to believe that there is no God but Allah.' Jesus, facing Samaan, said to him, 'O Samaan! behold God enjoins on thee to return a second time to admonish the king to believe and profess that there is no God but Allah.' Samaan answered, 'Oh Prophet of God! I will immediately do so.' And in that very instant Samaan departed on his errand, and presented himself before the king saying, 'Once more I admonish thee, O miserable man, to repeat with me, "There is no God but Allah."'

"He spoke, and the king greatly marvelled. But he said to his ministers, 'This man shall not deceive us again; for I will punish him in such a manner that he shall not be able to return to earth, unless he in truth possess the power of God.' The king then ordered him to be taken outside the city, and they all went out to see him. Then the Wizir had him put to death, and after he was dead the men laid fire around the body until it became reduced to ashes, and these ashes they cast into the middle of the sea; after which they all returned to the city. But God (may He be praised) bade the sea gather together in one spot all the ashes, and when they had all been collected, Gabriel came and placed the ashes on the palm of his hand and carried them before Jesus, and said, 'Take these ashes and solicit Thy Lord to return his body to its former state, for He can do so if He willeth, and bring him back to life as He did before.'

"Jesus did as the angel bade Him, and after prostrating Himself in prayer He said, 'Rise up, Oh Samaan, by the power of the Most High God.' And in that instant he rose up and proclaimed—'There is no God but Allah, the only One, without companions; and I confess that Thou art Jesus His Servant and Envoy.' Then God bade Jesus send the young man Samaan again to the king and to his people to admonish them, that they must confess that there is no God but Allah, and that Jesus was the Spirit of God; and, moreover, should they not make this profession of faith He would annihilate them with a terrible punishment.

"Jesus made known this order to the young man, and he promptly obeyed as he had done heretofore, and started to the city, where he repeated, 'Oh infidel king! I bid thee say with me, there is no God but Allah, the only One, without any companion, and forsake the worship of idols and of images, because otherwise it has been decreed by Allah to destroy thee by a tremendous punishment.'

"On hearing this and recognising Samaan, the king remained quite stupefied, but the Wizir said to him, 'Do not marvel at these things for they are all witchcrafts of Jesus and of this young man.'

"Samaan then replied, 'Thou hast lied, Oh enemy of God. This is not witchcraft, but a miracle which hath been performed by God so that thou mayest enter into His law through Jesus, whom no power can resist.'

"He spoke thus. And the king drawing forth his sword decapitated his Wizir, whose soul God consigned to hell, and then turning to the young man clasped him in his arms, pressed him to his breast, and became a Mussulman; and all the people that dwelt in that city embraced with him the same religion. After this he said, 'I pray thee to beseech thy Lord to keep a mansion for me in paradise.'

Samaan returned to Jesus and narrated to Him how the king had embraced Islamism, and all the people of the city with him, for which Jesus was greatly joyed. Then Samaan went to the king and said to him, 'Truly Jesus the Son of Mary tells you—Lift up thy head to the heavens, because God has already judged thy cause.' Then God ordered Gabriel to take a palace from the Alcazar of Paradise upon his right wing, and to place it in the air, and in it was seen

the eye of God, and the king looked up at that palace of red gold which had been poised in the air by the power of the Highest, and he summoned his people, and they, on beholding that spectacle, all cried out in one voice, 'There is no God but Allah, without companions, and Jesus is His Servant and His Envoy.'

"In this way they travelled on along the sea shore until they reached the spot where Jesus was, and they kissed His hands and His feet; and Jesus approaching to them taught them His precepts and His prayers. Then the king, looking steadfastly at Jesus, said to Him, 'Oh Ambassador of God! I would greatly wish to marry my daughter to Samaan.' Jesus replied, 'Marry her as you wish.' In this way Samaan remained in the Alcazar of the king until his days were ended.

"The blessing of God be upon the Lord Mahomet, the last of the prophets and the guide of believers, and may that blessing rest upon his family and followers. Health and peace.

"Praised be the God who is the Lord of the world."

Notes on the Plate of the Guild of the Trinity House, Hull.

BY T. M. FALLOW, M.A.

VERY few corporate bodies in the provinces can boast of possessing so much fine plate as that which is the property of "The Guild or Brotherhood of Masters and Pilots Seamen of the Trinity House in Kingston-upon-Hull." The cities of Norwich and Bristol may be excepted, and three or four of the colleges at Oxford, and at Cambridge, but with these omissions, the Hull Trinity House stands alone as regards its collection of plate. Certainly no other public body in the north comes near it, either as regards the variety and character of many of the pieces, their excellence of design, or the local interest which attaches itself to several of them. In one respect only can the collection be said to be at all deficient, and that is, there is no piece of plate in it of mediæval date. Nor, in fact, is there any which is much, if at all, older than the seventeenth century. In this deficiency, however, it shares the common lot of most other collections, and what pieces of plate the Guild possessed at the time, were no doubt lost during the troubles of the seventeenth century. Only a very few of the pieces of plate date from the earlier part of that century, and some of these came into the possession of the Trinity House at dates subsequent to that when they were made. A great many of the fine pieces are (as might be expected in a society whose members are all of them seamen) of foreign workmanship, but several are also examples of the silversmith's craft in Hull during the seventeenth century, and very creditable specimens they

are, distancing completely the work of their York brethren at this period. Of the Kingston-upon-Hull hall mark, it will be more convenient to speak separately at the close of these papers; meanwhile it will suffice to draw attention to the fact that many instances of it occur on the plate at the Trinity House.

By the kind permission of the Wardens and Board of* Trinity House, I am enabled to give a full description of all those pieces of plate in their possession which are of special interest. In doing this it will be convenient to arrange the pieces under general heads, and then to take each vessel separately.* The most convenient arrangement seems to be as follows:—

Church Plate.	Tankards.
Salts.	Wine Bowls.
Nuts.	Plates.
Rose Water Ewer, etc.	Spoons.
Cups, of all kinds.	Tobacco Boxes.

THE CHAPEL PLATE.

This, although not much in amount, and only of very plain workmanship, necessarily claims the first place in the list; it consists of a communion cup and cover, and a paten.

The cup is a plain vessel with a deep bell-shaped bowl, squared at the bottom; the stem is plain, with a globular knop in the centre; the foot is also plain. The paten cover is of the usual character, and also without any ornamentation.

Height (of cup only) $7\frac{1}{2}$, diameter of bowl $3\frac{1}{2}$, of foot the same, depth of bowl $4\frac{1}{4}$. The cover alone measures: height $1\frac{1}{4}$, diameter $4\frac{1}{4}$, of button 2.

Three hall marks (on cup only):—(1) K M in a shaped shield. (2) Shield with three crowns. (3) Capital italic E (Kingston-upon-Hull *circa* 1680). The cover of the cup bears only the maker's mark, K M. The punch however, is different from that used on the cup, as in this case the letters are much smaller, and are enclosed in a plain oblong.

The paten is a plain circular plate, with a plain wide rim, it stands on a central stem of hollowed cone shape. It is inscribed:—*The gift of Mr. John Person Twice Warden of this House.*

Diameter $12\frac{1}{4}$, of foot $3\frac{3}{4}$, height $2\frac{3}{4}$, width of rim $2\frac{3}{4}$.

Three hall marks:—(1) Shield with three crowns. (2) E M. (3) Shield with three crowns (Kingston-upon-Hull *circa* 1665—1680).

* As all the measurements given are in inches, or fractions of inches, the word itself is omitted, as superfluous, after each dimension.

The marks of the Goldsmith's Hall in London are abbreviated as follows:—

Leop. hd. cr. *for* leopard's head crowned.

Lion. P. G. *for* lion passant guardant.

Brit. *for* Britannia.

Lion's hd. er. *for* lion's head erased.

The marks of other Goldsmith's Halls, not being so well known, are described in full.

SALTS.

The salt which chiefly merits attention is the beautiful bell-salt, of which an illustration is given. (Plate XXVI.) This very fine salt is much of the same character as that which belongs to Christ's Hospital, London, and which is figured in *Old English Plate*, p. 224. It is of silver-gilt, and in three stories; the two lower of these form salt cellars, the upper story, which terminates in a pierced ball, serving as a pepper castor.

This type of salt prevailed for only a short time at the close of the sixteenth and beginning of the seventeenth centuries. Mr. Cripps mentions four of them as known to him, dating between 1599 and 1607. Probably they are not quite so rare as this might seem to imply. The Trinity House salt differs only in detail from that at Christ's Hospital; the ornament round it is of the same character, but stiffer in design, and two scallop shells and a plain shield take the place of the roses on that at Christ's Hospital. The balls which form the feet have the claws engraved, and not wrought on them.

There is no inscription, but on the plain shield have been scratched the initials T F; these also occur on the rims of the two lower stories, and serve to connect the salt with one of Hull's noblest worthies and benefactors, Alderman Thomas Ferris. The under side of the top story has incised on it the initials I^{*}WA, relating no doubt to some of its previous owners, but I am not aware to whom these initials refer.

The dimensions are:—Height 12, diameters of lowest story $5\frac{1}{4}$ and $3\frac{1}{2}$, of middle story $3\frac{3}{4}$ and $2\frac{1}{2}$, and of the top story $2\frac{1}{2}$.

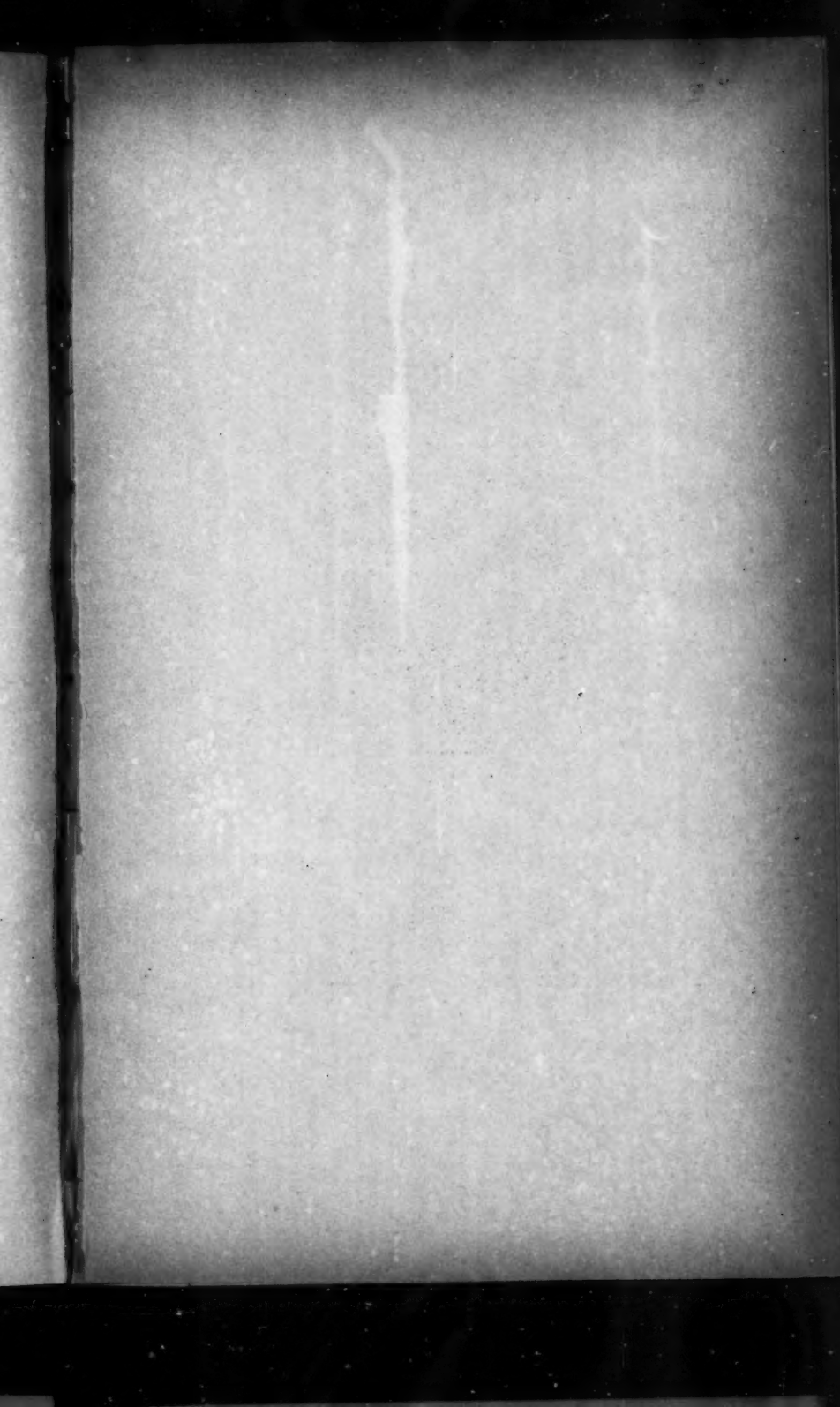
Four hall marks (on each of the two lower stories) (1) T D in monogram. (2) Lion P.G. (3) Leop. hd. cr. (4) Lombardic E (London, 1602).

Another large salt is similar to one at Winchester College, an illustration of which is given in the *Archæological Journal*, vol. ii., p. 259. It is of a type far from uncommon, and which prevailed during the middle of the seventeenth century. The form may perhaps be described as that of a clumsy curved pedestal, from the wide upper rim of which rise three curved arms or prongs, on which to place a napkin, the salt being in a small hollow on the upper part of the vessel. Some of these salts have the base octagonal, others square, or as in this case and that of the Winchester salt, circular.

A good example of this type of salt is illustrated in *Old English Plate*, p. 225, it belongs to the Vintner's Company, London, and has the base well moulded, and of octagonal outline. The Trinity House salt is inscribed:—*The gift of m^{rs} margery wrightington to the Trinity howse Hull 1653*. Height $5\frac{1}{2}$, diameter at base $6\frac{1}{2}$, at top $5\frac{1}{2}$.

Four hall marks, (1) K F in a heart-shaped shield. (2) Leop. hd. cr. (3) Lion P.G. (4) Court-hand P (London 1652).

Besides these two standing salts, there are two sets of small salts, which may be briefly noticed. One set is of four trencher salts, with



Trinity House, Hull. Plate.



D.A. WALTER, DELT

MOUNTED COCOA NUT. 1629.

Trinity House, Hull. Plate.



D. A. WALTER. DELT

BELL - SALT. 1602.

gadrooned edges to the upper rims and the bases. They are each marked R P to T H. [Ralph Peacock to Trinity House.]

Height 2, diameter of bases 3, of tops $1\frac{3}{4}$.

The hall marks are indistinct, but they show the salts to be of the Britannia Standard, and the work of Seth Lofthouse.

Nine other small plain salts have a similar inscription. Diameter $2\frac{3}{8}$, height $1\frac{1}{4}$.

Four hall marks :—(1) Brit. (2) Lion's hd. er. (3) Co. (4) Court-hand L (London, 1706, Robert Cooper).

COCOA NUT (Dickinson).

The nut (Plate XXVII.) is mounted in silver, the upper rim is of rather unusual depth, and is surrounded by an interlacing belt of leaf work, similar to that occurring on Elizabethan communion cups. At three intervals in the belt are circular spaces which are occupied by engraved shields, bearing the letters and date, as follows :—E R in the first shield, 1629 in the second, and G R in the third, all being part of the original device, and relating no doubt to the original owners. There are three silver bands from the upper rim to the stem, this latter is a plain silver trunk, with a slight fringe or frill round the upper part. The foot is circular, and is slightly repoussé, being worked up in a pattern characteristic of the period, consisting of circles and bands hollowed with dots and strokes, and having a very stiff appearance. There is inscribed round the lower part of the stem just above the foot, in rude, cursive characters :—*This is the gift of George Dickinson to the Trenety House 1689*. Above the engraved belt on the rim are incised the letters I.M.

The dimensions are, height 9, diameter at top $3\frac{1}{2}$, of silver foot 4.

Three hall marks :—(1) R R. (2) Three crowns. (3) Capital H. (Kingston-upon-Hull *circa* 1620—1640.)

COCOA NUT (Login).

This nut is much more plainly mounted than the other, and instead of the deep silver rim, there is only a narrow band of silver round the mouth of the nut. This is joined to the stem, which is of baluster outline, by three silver bands with serrated edges. The foot is circular, and splayed downwards from the stem, with a slight molding and curve at the base. Round the upper band of silver is inscribed *The gift of George Login, 1674*.

Height $8\frac{3}{8}$, diameter at mouth $3\frac{3}{8}$, of foot $3\frac{1}{2}$.

There are no hall marks.

ROSE WATER EWER AND DISH.

The dish is a plain large vessel with the centre bossed up, and on this, within a wreath, is engraved a shield of arms, viz :—*ermine, on a fesse three mullets*. The back of the dish is inscribed :—*The gift of S^r John Lister to the Trinitie house in Kingston vpon-Hull 1640*.

Diameter 18.

The ewer is also plain, it has a deep bell-shaped bowl, with a deep

spout curved at the top, a curved handle, splayed stem, and a plain foot.

Both ewer and dish much resemble those belonging to the Corporation of the city of York.

Round the rim of the ewer is the same legend, and on its side the same shield of arms as on the dish.

Height $6\frac{3}{4}$, diameter of mouth $4\frac{1}{2}$, or including spout and handle $9\frac{1}{4}$, of foot $4\frac{1}{4}$.

Each piece has the same four hall marks—(1) Perhaps I D in a heart-shaped shield. (2) Leop. hd. cr. (3) Lion P.G. (4) Small italic G. (London, 1624.)

TWO STANDING CUPS—A PAIR.

These are very elegant vessels, with bowls of a type not uncommon at the beginning of the seventeenth century. The lower part repoussé with seeded fruit and leaves, the upper chased with a plain double line surrounding the bowl, from which at intervals descends a scroll. A cup, with a bowl of this character, at the Haberdasher's Hall in London (1637), is illustrated in *College and Corporation Plate*, p. 98. Others with much the same type of bowl are to be found in *Old Church Plate in the Diocese of Carlisle*, p. 59, at Westward (1635), and p. 246, at Ambleside (1618). Another cup with a very similar bowl is in use in Kirkburton Church (1614) in Yorkshire, and its fellow, by the same maker, is at Odcombe Church, Somerset. These cups have, however, a very different type of stem to those at the Trinity House. The stem of these latter, if it loses in richness of ornament which the others have, gains at the same time in graceful, slender elegance, and may best be described as a well moulded, thin stem of an attenuated baluster shape. It is, in fact, very much of the type of stem used to support the bowl of a tazza. A cup almost identical with those at the Trinity House is in use as a chalice at Arncliffe Church, Yorkshire.

The two Trinity House cups are each inscribed *The Gift of Henry chambers ald'man* late elder brother of this house.*

Height 8, diameter of bowl, $2\frac{7}{8}$, of foot $2\frac{3}{4}$.

Four hall marks:—(1) Escallop. (2) Lion P.G. (3) Leop. hd. cr. (4) Lombardic S (London 1615. Maker well known).

THREE PLAIN CUPS.

These vessels, though of different sizes and dates, are of the same type, and may be taken together. They have plain bell-shaped bowls, plain baluster stems, and plain splayed feet. They are similar to a type of seventeenth century cup, often found in use in churches as a chalice.

The largest of the three is inscribed:—*The gifte of Mr. John woodmancie an elder brother and somtimes one of the wardens of this house 1625.* This is inscribed over some initials, which are pounced

* On one cup it is "ald'mam" (sic.)

on a part of the bowl :—^W_{1 S}, these latter being the initials of his own and his wife's names—John and Susannah Woodmancie.

Height $9\frac{3}{8}$, diameter of bowl $4\frac{5}{8}$, of foot 4, depth of bowl $5\frac{1}{8}$.

Four hall marks—(1) The maker's mark, Query? (2) Leop. hd. cr. (3) Lion P.G. (4) Lombardic S (London, 1615).

The next of these cups, in size, is inscribed :—*The gift of mr. cutbert Thomson one of the elder brethern of this fraternitie and sometime warden of this house 1636.* Under the inscription are the initials ^C_{R A}.

Height 9, diameter of bowl 4, of foot $3\frac{5}{8}$, depth of bowl $4\frac{1}{8}$.

Four hall marks—(1) C F or F C in monogram in a shaped shield. (2) Leop. hd. cr. (3) Lion P.G. (4) Lombardic T (London, 1616).

The third cup is inscribed *Donum Conistonis wrightington domui sc̄e Trinitatis.*

Height $8\frac{5}{8}$, diameter of bowl $3\frac{1}{8}$, of foot 3.

Four hall marks :—(1) P.P. (2) Capital Old English E. (3) Half leopard head and half fleur-de-lys. (4) P.P. repeated (York 1611 Peter Pearson).

GERMAN HANAP.

This is a cup of a common German type ; the deep bowl is bossed up from the inside in a series of bulbous ornaments ; the foot and the cover are similarly treated ; the centre of the stem, and the finial to the cover have a kind of coarse filigree work. It is a good specimen of this kind of cup, which seems to have been mainly the work of goldsmiths at Augsburg and Nuremburg. Mr. Wheatley gives several illustrations of this style of cup in *Pottery and Precious Metals*, 1886, pp. 70, 72, 85, 87. In *Old Church Plate in the Diocese of Carlisle*, p. 220, is an illustration of one of these cups which is in use at Brougham as a chalice. There is another at Beverley Minster, but both of these latter have lost their covers, and that at Beverley has apparently lost also a portion of the stem. The type of cup is, however, so common, that although the Trinity House specimen is a good one and in good condition, it is unnecessary to give an illustration of it. It is inscribed :—*The Gift of Tho^r Robinson Younger Brother unto Trinity House * 1750 ** The dimensions are :—Height 8, or with cover $12\frac{3}{8}$, diameter of bowl $3\frac{1}{8}$, of foot 3, depth of bowl *circa* $3\frac{3}{8}$. Cover, height $5\frac{1}{8}$, diameter $3\frac{3}{8}$.

Two hall marks :—(1) Capital Roman N in an oval. (2) A dagger, hilt upwards (Nuremburg).

It is a little difficult to assign the date to these pieces. Probably they are not as old as has often been supposed.

(To be continued.)

On Symbolism.

BY THE REV. JOSEPH HIRST.

As words throw light on ideas, and the more exact our verbal expressions are the clearer become our ideas, so sensible perceptions give outline and colour, form and substance, as it were, to the merely ideal conceptions of our mind, and, though themselves dark and unintelligible, become fitting representations, embodiments, or symbols of things invisible and suprasensible. It is the teaching of St. Thomas of Aquin, who best of all summarised the tradition of the Church, that in order to instruct man in spiritual and heavenly things, in things far above the reach of sense, God made use not only of articulate words, but also of visible signs, symbols, or similitudes, by which He gave precision, form, and meaning to the words themselves. For though the words when first pronounced signified nothing more than material and sensible objects, He made it understood that these earthly objects were to be taken as emblems and symbols of suprasensible and invisible realities, by reason of a certain likeness or analogy existing between these two orders of things. God could not with wisdom and propriety place man in the universe of created things without giving scope and activity to such bodily functions as He had endowed him with; and as man elaborates all purely natural cognitions by means of the senses, and all knowledge must lead upwards to Himself, God could not create this universe of created and visible things acting on and informing man, this sensible universe from which man's knowledge takes its spring, without making it a certain adumbration and symbol of the interior and spiritual universe existing in man's soul, visible and invisible, as it is conceived in God. Hence St. John Chrysostom says—"If man had been incorporeal, God would have given him purely incorporeal gifts; but since his soul is joined to a body, things suprasensible are ministered to him by means of sensible things."—(*Hom. 83 in Matt.*)

Indeed, so suitable is symbolic teaching to the requirements of man's mind, especially in very early times, that the further we go back into antiquity the more we find that all instruction, whether popular or philosophical, was conveyed under the form of sensible signs or symbols, which were taken without exception from the objects of the material world around us. And as these sensible signs or symbols were not always equal to the task of fully expressing ideas and principles, hence there was oftentimes considerable obscurity in these expressions, an obscurity which rather increased as time went on, owing to men having forgotten the origin of those signs, or the circumstances that had accompanied their invention or institution. Thus many ancient schools, as those of Pythagoras and Plato,* came

* The two Greek philosophers, Parmenides and Empedocles, for instance, delivered their more abstruse abstractions under the form of myths, and turned their mental conceptions and the elementary principle of things into so many divinities, while developments of thought were disguised as narrations of historical

to involve their own particular doctrines in enigmas, an enigma being nothing else but a discourse or parable, of which the meaning is at first obscure or hidden from our understanding, and these enigmas were often the foundation, if not the origin, of the various mysteries of heathen worship, as those of Eleusis, etc. This enigmatic mode of instruction, so well adapted to mankind, so calculated to arouse their attention, sharpen their intellect, and impress them more forcibly with the facts and truths thus conveyed, is frequently mentioned in the Book of Holy Writ. In the book of Proverbs, itself a collection of half-hidden maxims, the wise man is said to become more wise by listening to and interpreting the riddles of the wise. The queen of Saba came from the ends of the earth that she might inquire of Solomon in riddles,* or put him hard questions, while he himself was accustomed to send riddles to the king of Tyre,† from whom he received others in turn, the sages of antiquity being wont to prove or show their skill by sending riddles of that kind to one another for interpretation. Thus Job in his afflictions told his friends they should listen to his dark sayings and receive into their ears his riddles; and God bade the prophet Ezekiel propose dark sayings to his people ("Son of man, put forth a riddle, and speak a riddle to the house of Israel"—xvii. 2), after the likeness of Him who was to speak to men in parables, revealing things hidden from the beginning of the world. And does not St. Paul say "that we see all things now as in a glass darkly," or, "like a light shining in a dark place," says St. Peter, that is to say, that our knowledge here below cannot but have in it an element of mystery and enigma? For the trial of our faith "we now know only in part and prophesy in part," discerning as best we may the "invisible things of God" as shadowed forth and contained in the visible things of this world made by Him; for blessed is the man that considereth the ways of wisdom in his heart, "and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways; He who looketh in at her windows, and hearkeneth at her door" (Ecclesiasticus xiv. 23-4).

Thus, when the first man beheld the vast expanse of sky, the boundless extent of earth, the deep abyss of the sea, the light of day, or the darkness of the night, what more natural than that his mind should be raised by such fitting visions or considerations to his Lord and Creator, of whose surpassing power and majesty they furnished him with some idea or symbol. Certainly the Divine Nature cannot be conceived by means of any symbol whatever, for there is nothing

facts. Plato quotes and interprets continually the most ancient fictions of the Greek poets as containing within them philosophic truths under the veil of symbols and myths. Hence, as Aristotle says, "Many things have been handed down to us from our earliest ancestors and left to their posterity under the figure of fables, ἐν μύθου σχήματι;" while the Oriental origin generally attributed by the learned to these early traditions, means that they are considered by them as invested with a mythical, fabulous, and religious character.

* *In ænigmatibus* (vulg.).

† Menander and Diodorus, in fragments preserved by Eusebius.

in the whole sphere of nature that can represent God or furnish any adequate likeness of Him. The knowledge of God, therefore, must in the human mind precede all symbol, and must be given it in some other way, either by reasoning from effect to cause, or by means of revelation. But once the conception of the Divine essence has been formed by the mind, the symbol becomes a most efficacious means of recalling our thoughts to it, and of lifting up our hearts in adoration. Thus the heavens and the sun, things seen by men, were called the throne of God, and became a natural symbol of God Himself. Homer enthrones the Deity on Olympus or in the sky, "on high," and Hesiod calls Zeus the "son of heaven," while Plato places the Divinity higher still, above the planets and fixed stars, in the sphere he calls supracelestial, τὸν ὑπερουράνιον τόπον, ἐπὶ τὴν οὐράνιον ἀψίδα. The Scriptural expression, however, "the heaven of heavens" (Deut. x. 14), served still better to raise the mind above all created things, as it signified something more excellent than the heavens themselves. But of God it was said that He was something far higher still, inasmuch as "heaven and the heaven of heavens cannot contain Him" (2 Kings viii. 27).

Thus, in the aboriginal scheme of things, as it came fresh from the hands of God, to the first men, the whole world became one vast Sacrament, as it were, or sign of sacred things,* which, though it did not produce grace in man, as only the sacraments of the new law do, yet lifted man's soul to God, and disposed him to holy influences, it being fitting, says St. Thomas, that divine wisdom should bestow on man salutary aid according to his condition—viz., by means of corporeal or sensible signs (S. iii. q. lxi., Art. 1.). Hence it was the opinion of St. Augustine, and of other fathers, that even in the state of innocence God did not leave man without the help of sacraments, though these would have been better called sacramentals. Amongst such sacraments or symbols of sacred things directing man's mind to God, but not themselves immediately conferring grace, may be enumerated many of those mysterious things ordained by God for man in Eden. If the tree of the knowledge of good and evil was, like the priestly Urim and Thummim, symbolical of all doctrine and truth, the tree of life is held by St. Augustine, Ven. Bede, Rupert, Ausbert, and others to be representative of Jesus Christ, Who in the Holy Eucharist is said by the *following of Christ* to be our true "tree of life." That this mysterious tree was not a vain and passing image is proved by the vision of St. John in the Apocalypse, where we find it transplanted into the heavenly Jerusalem and growing on both sides of the "river of water of life." "Nor did God wish man," says St. Augustine, "to live in paradise without his having the

* Aristotle in his book *De Mundo*, after quoting some lines of Homer which give God for throne, the heavens, or Olympus, adds: *Hujus autem rei elogium est mortalium consensus, regionem mundi summam non dubie Deo tributientium. Quam ob causam ipsi manus tollimus sursum inter vota concipienda* (c. vii). Hence the appellation of ὕψιστος, most high, given to Zeus by Homer and Æschylus.

mysteries of spiritual things presented to him in a corporeal manner. In all other trees, therefore, he had food provided for him, but in the tree of life a sacrament." (De Gen. viii. 4.)

Hence the tree of knowledge as representing the ideal world, things invisible and suprasensible, was a thing to be considered by the mind, not touched with the hand and eaten with the mouth, while the fruit of the tree of life was to be taken and eaten as the divinely appointed means for preserving man's immortality.

In the same way SS. Augustine, Ambrose, and Bernard make that other great sign set by God in Eden, "the river going out of the place of pleasure to water paradise," which then overflowing in four great streams encompassed all the earth, symbolical of spiritual things. Nor is this interpretation to be wondered at when we reflect that this is a symbol by which God constantly spoke to men, and which is repeated in Holy Scripture from one end to the other, a type renewed in the waters of the flood cleansing the world from sin, in which, as St. Peter tells us, was prefigured baptism; in the waters of the Red Sea which swallowed Pharaoh and all his host, while it gave salvation to the Hebrews; in the water issuing from the rock in the wilderness, which, as St. Paul tells us, was Christ; in the waters seen by the prophet Ezekiel issuing from the Temple towards the east to the south part of the altar, that same "river of water of life," seen again by St. John in the Apocalypse, "proceeding from the throne of God and of the Lamb," both of which streams are considered by St. Ambrose to be symbolical of the Holy Ghost, proceeding from the Father and the Son, in whom we are baptised by Christ. And if the appearance of God walking with Adam and Eve in paradise was not a symbol and prophecy of some holy thing to come, as Tertullian and others hold (for the fathers think God then appeared under some human form, so that when the tempter said, "You shall be as gods," the promise did not seem unlikely to them), is it not the teaching of our Lord Himself and of St. Paul that the union of man and woman in the state of innocence was symbolical of that great event to which all things tended, that great work, the eternal object of all God's providences, the most perfect and absolute union possible between the divine and human nature, in the God-Man Jesus Christ, and of the union of Christ with His Church? For here we have a religious symbol or the visible sign of some sacred thing, the visible sign being the union of Adam and Eve, the sacred thing intended the mystery of the Incarnation; for as God pronounced man and woman to be two persons in one flesh, so in Christ there were to be two natures, the human and divine, in one person.

It would be impossible, however, to enumerate all the symbols by which God spoke to man, whether before or after the flood, of holy things, and much more to His chosen people, to whom, as St. Paul says, "all these things happened in figure," since "these things were done in a figure of us;"* for as St. Thomas says, in quoting from the *Celestial Hierarchy*, "In this present life we cannot contemplate

* 1 Cor. x. 6, 11.

divine truth in itself, but we require that the light of divine truth should shine to us under sensible figures." * It will be enough to mention the ark of Noe, the rainbow in the heavens, the land of promise, Melchisedech, Sara and Agar, the sacrifice of Isaac, Jacob and Esau, Jacob's ladder, Joseph sold into Egypt, the bondage and deliverance of God's people, the wandering in the wilderness, the rock, the brazen serpent, the manna, Mount Sinai, the tabernacle, the Temple, and Jerusalem itself as typical of the Church and of heaven. Of the rainbow, God Himself declares, "I will set my bow in the clouds, and *it shall be the sign of a covenant between Me and between the earth.*" † Now, as the "everlasting covenant" between God and man was made by means of the Mediator Jesus Christ, Who was both God and Man, the rainbow became thus a very striking figure of the Word Incarnate joining heaven to earth. In the same way Homer describes the rainbow as a sign between the gods and man, and the Greek mythology makes Iris the-messenger and ambassadress of the gods, just as in ancient times the owl was a figure of Minerva, and the peacock of Juno.

If the inculcation of invisible truths by means of visible signs or symbols was eminently suitable to the condition of man's life on earth in the early ages, it was scarcely less so in the Middle Ages of European history, which bear with the former so close a resemblance. When the rough, untutored nations of the north re-peopled as it were the worn-out lands of the south, their childlike faith, simplicity of manner, and primitive way of thinking made them in reality not unakin to those aboriginal tribes that first covered the earth with their settlements. To them all things in the world were pictures of things unseen, and no object was too grotesque or common not to convey its lesson :—nay, as Ruskin, in his "Stones of Venice," says, the "sense of what may be veiled behind it becomes all the more awful in proportion to the insignificance and strangeness of the sign itself; and I believe this thrill of mingled doubt, fear, and curiosity lies at the very root of the delight which mankind take in symbolism. It was not an accidental necessity for the conveyance of truth by pictures instead of words, which lead to its universal adoption wherever art was on the advance; but the Divine fear which necessarily follows on the understanding that a thing is other and greater than it seems; and which, it appears probable, has been rendered peculiarly attractive to the human heart, because God would have us understand that this is true, not of invented symbols merely, but of all things amidst which we live; that there is a deeper meaning within them than the eye hath seen or ear hath heard; and that the whole visible creation is a mere perishable symbol of things eternal and true." . . . "That the invisible things of Him from the beginning of the creation are clearly seen, being understood by the things that are made; that the whole world, and all that is therein, be it low or high, great or small, is a continued Gospel; and as the heathen, in their alienation from God, changed His glory into an

* S. I. II. q. CI., Art II.

† Gen. ix. 13.

image made like unto corruptible man, and to birds, and four-footed beasts, the Christian, in his approach to God, is to undo this work, and to change the corruptible things into the image of His glory; believing that there is nothing so base in creation, but that our faith may give it wings which shall raise us into companionship with heaven; and that, on the other hand, there is nothing so great or so good in creation, but that it is a mean symbol of the Gospel of Christ and of the things He has prepared for them that love Him."

There is a striking coincidence between many of the thoughts scattered in the works of Mr. Ruskin on the symbolic character of nature, and the principles which Antonio Rosmini has developed in the voluminous series of works published by him some forty years ago. My own obligations to this Italian philosopher, in the composition of this article, are so numerous, that, instead of specifying them in particular, I had best refer my readers to the headings *Analogy*, *Similitude*, and *Symbolic* in the indexes of the two works of his now translated into English, and published by Kegan Paul—viz., "A New Essay on the Origin of Ideas," and the "Psychology," each in 3 vols.

Reference must also be made to the learned and original views on symbolic interpretation set forth in the "Supernatural Anthropology," Book iv., Part I., and in the treatise "Del Divino nella Natura," which forms part of the fourth volume of the Theosophy.* In this profoundly learned treatise, the author, after treating in separate chapters of the numbers of the Pythagoreans, of the Empyrean of Plato, of the sky, of the sun, and of the sexes attributed to things inanimate, goes on to show that the myths embodied in these early symbols are linked to a primitive tradition. He then treats in five chapters on the name of God, in which, both amongst the Jews and Gentiles, was contained as in a compendium the two notions of *being* and *life*, those two concepts of the Deity which were vouchsafed to man. The last section, though unfinished, contains thirteen chapters on the Divine element that lingered in mythology, the last chapter, of nearly 100 pages, being a powerful exposition of the religious tendencies of the race of Japhet, which are resumed in two words, syncretism and rationalism. The Semitic race was, on the other hand, characterised by Pure Religion, the Chamitic by Naturalistic Pantheism. Rosmini says the characteristic genius of the Semitic race is *intuition*, that of the Chamitic *practice*, proceeding from a fiery and physically robust temper; that of the Japhetic, Ratiocination, the secret spring of facile movement, and consequent progression and development. Hence we see that the labours of the Greek mind upon the ancient myths was not concerned with religion, but with human beauty. The Greeks, therefore, did nothing but take the Oriental symbols and humanise them by embellishing them after a human fashion. Much less did the Romans trouble themselves about creating any new system of religion. The labours of

* The *Teosofia*, and other Italian works of Rosmini, can be obtained of Dulau and Co., London.

the Roman mind upon the religious beliefs of the past had evidently a moral tendency, and after rejecting in part ancient superstitions, especially the most immoral, it gave a new form to those which appeared most useful for domestic and public life, and to those virtues which rendered ancient Rome the mistress of the world.

The Norman Doorways of Yorkshire.

BY J. ROMILLY ALLEN, F.S.A. (SCOT.)

THE TYMPANUM IN THE YORK MUSEUM.

THE city of York, although rich in ecclesiastical architecture of all dates, only possesses a limited number of churches presenting details belonging to the Norman period. The three 12th century doorways which still remain are in the churches of St. Denis, St. Margaret, and St. Lawrence, all situated in Walmgate. Besides these there is amongst the sculptured stones preserved in York Museum the tympanum of a Norman doorway, which forms the subject of the present article, leaving the other doorways to be described in a future number.

The museum is in the grounds of the Yorkshire Philosophical Society, surrounding the ruins of St. Mary's Abbey, and occupies the ancient hospitium or guest-hall of the monastery, a building of the 14th century. The upper story contains a very fine collection of Roman antiquities, derived chiefly from the excavations made for the new railway station on the site of the cemetery outside the walls. The lower story is devoted to Roman tombs and sarcophagi, together with a series of inscribed and sculptured stones, dating from Saxon times downwards, the whole having been admirably arranged and catalogued under the curatorship of the Rev. Canon Raine.

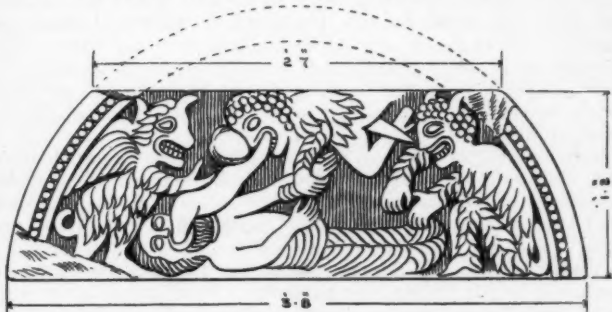
The tympanum, now in the museum, was found reversed in the dungeon of a building near the N.W. tower of the Minster, which had served as the prison of St. Peter's Liberty. It was deposited here by the dean and chapter in 1862.

The upper part of the tympanum has been broken away or lost, and the stone in its present condition measures three feet eight inches long at the bottom, two feet seven inches long at the top, and is one foot two inches high. The radius of the circle of the arch appears to have been about two feet ten inches. A border two-and-a-half inches wide runs round the whole, and is ornamented with a narrow row of pellets.

The scene represented on the sculptured portion is three devils carrying away the soul of a dying man. The man is lying down with the lower part of the body swathed in drapery, and the upper part

naked. The soul, treated symbolically as a small unclothed human being, is issuing from his mouth. Two of the devils are facing each other and grinning horribly, one being at the head of the dying man, and the other at his feet. The third devil is flying in the air biting the arm of the soul, and holding the left hand of the dying man.

We have here the medieval conception of the horrors attendant on the death of the wicked, placed most graphically before the living in order to induce the sinner, who has still time to repent, to forsake his evil way lest he should come to the same terrible end.



Subjects of this kind are occasionally treated separately in Christian art, but more commonly the doom of the wicked forms part of the scene of the last judgment. The contrast between the death of the righteous and that of the sinner was used for purposes of symbolism in the decoration of ecclesiastical buildings by the Eastern as well as by the Western Church. The following directions for representing the scenes on the frescoes of Greek churches are given in the "Painter's Guide," which M. Didron brought from Mount Athos.*

"How to represent the death of a hypocrite.—A monk wrapped in bed clothes; a great serpent issues from his mouth. A demon over him buries a trident in his heart.

"How to represent the death of the righteous.—A man with an incipient beard, laid in a decent and modest manner upon an humble bed, his eyes closed and his hands crossed upon his breast. An angel above looks at him with joy, and receives his soul with veneration and respect.

"The death of the sinner.—An aged man, naked, laid upon a bed, half concealed by a magnificent covering, turns away his eyes in horror, moving his feet and throwing his arms from one side to another. A demon above him buries a trident in his heart; he torments him with all manner of atrocities, and tears away his heart."

As it will be necessary to refer again and again to the Greek Painter's Guide, from which the above extracts are taken, whilst

* Didron's *Christian Iconography*," edited by Miss M. Stokes. Vol. ii. p. 380.

studying the symbolism of Norman sculpture, it may be as well to acquaint the reader with a few facts concerning it.

M. Adolphe Napoléon Didron, who may justly be called the founder of the modern science of Christian Iconography, was much astonished when visiting the monasteries on Mount Athos in pursuit of his favourite studies, to observe the extraordinary way in which each successive generation of artists adhered to the same traditional method of representing religious subjects on the wall paintings of their churches, without ever introducing any variation, even the minutest details. He was at a loss to understand how the tradition was preserved, until he saw the monkish painter Joasaph, at Esphigmenou, using a manual to guide him in his work, which specified what subjects were most suitable for the decoration of a church, what part of the building should be devoted to particular scenes, and how they should be treated. The MS. which M. Didron found at Esphigmenou appears to have been a 15th century copy of an older original, of unknown date, compiled by the monk Dionysius from the works of the "celebrated and illustrious master Manuel Panselinos, of Thessalonica, a painter, who," says M. Didron, "was the Giotto of the Byzantine school," and who flourished in the 12th century."

A copy of the MS. of the "Byzantine Guide to Painting," was purchased by M. Didron, who published a French translation, made by Dr. Paul Durand, under the title of "Guide de la Peinture."

The French edition is now out of print and difficult to get, but the work has recently been made accessible to English readers by Miss Margaret Stokes' translation, forming Appendix II. to the second volume of the edition of Didron's *Christian Iconography*."

The two subjects suggested for discussion by the tympanum in the York Museum are the treatment of the soul and devils in Christian art. Representations are not common in Norman sculpture, the only other instances besides the present one, with which I am acquainted, being upon the font at Lenton, and on a sepulchral monument in Ely Cathedral. The scene on the font at Lenton is the crucifixion with the two thieves. The soul of the penitent thief is seen ascending to heaven, whilst that of the other is plunging headlong into the jaws of a monster, symbolising the mouth of hell.

The sculpture on the sepulchral monument at Ely, represents St. Michael carrying the soul of the deceased up to heaven in the folds of his garments. In both cases the soul is treated conventionally as a small human being. The chief scenes in which representations of the soul occurs in Christian art are the Last Judgment, where St. Michael is seen weighing the souls, those of the good being carried up to heaven by angels, whilst those of the wicked are dragged down to hell by demons; death-bed scenes, such as the death of the Virgin; and martyrdoms, as that of Stephen. On the mosaics of St. Mark's, at Venice, the Creator (as Christ with the cruciferous nimbus) is to be seen holding a small winged human being against Adam's breast, to symbolise the infusion of the soul into his body. M. Didron, in his *Christian Iconography*, traces the Christian

methods of representing the soul back to a classical source, and enumerates instances in the paintings of the catacombs at Rome, on sculptured sarachophagi, and on mosaics where Psyche stands as an emblem of the soul.

The same author shows that St. Michael weighing souls and subsequently leading them into the presence of God, has its parallel in Greek mythology, where Hermes performs the same office, and in Egyptian art, where Thoth decides the fate of the spirits of the departed.

The demons on the tympanum in the York Museum are semi-human beasts with horns, wings, and tails, and having their bodies covered with tufts of hair. The principal scenes in which the devil and his angels occur in Christian art are:—temptations, such as that of Adam and Eve, of Christ and of saints; exorcisms, such as Christ casting out the evil spirits from the demoniac, and driving them into the swine, and expelling the devil at baptism; the fall of Lucifer; and the Last Judgment. In the Greek Painter's Guide from Mount Athos, in giving directions as to how the seven holy synods should be portrayed, it is specified that the heretics shall have demons upon their shoulders, either binding them in chains or closing their eyes. The devil is also introduced in the scene of St. Michael disputing about the body of Moses (Jude 9), but the subject is an extremely rare one in the art of the Western Church. The evil principle is recognised in the religions and mythologies of all nations, and the methods of personifying it are endless. The predominance or absence of representations of demons in the art of any particular nation, depends partly on whether the physical surroundings are such as to cause people to look on the dark or on the bright side of life, and partly on mental characteristics, some races being naturally of a morbid temperament, others influenced by a sense of beauty, others by a belief in the supernatural, and others by an exuberant fancy. The same qualities of mind, whether transmitted hereditarily or produced by the physical environment, influence the conception of the appearance of the personification of evil. Demons may be divided into three classes—the human, the animal, and the supernatural—all, however, possessing one common characteristic, an embodiment in outward forms of what is inimical to man. Thus the man-faced demon has his features distorted with evil passions, the beast-demon is a monster having the head, limbs, and body of life-destroying animals or reptiles, and the supernatural demon is an imaginary being with power to injure man. The devil illustrated in some of the Japanese stories, with a human head and an immaterial body like a cloud of smoke, is far more weird and ghostly than the gross animal forms seen in medieval Christian art, which inspire horror by their hideousness, but do not paralyse the mind by a sense of the powerlessness of a human being when in the presence of the supernatural.

The Christian conception of the devil is founded, in the first instance, on the descriptions given in the third chapter of Genesis, and the twelfth and thirteenth chapters of Revelation. In the

paintings of the Catacombs at Rome of the first four centuries, and on the sculptured sarcophagi, there are no representations of the devil, except as the serpent tempting Eve. It is not until the eighth or ninth century that we find the devil personified as a man, one of the earliest instances being on the ivory cover of the Evangelistarium of Charles the Bald in the Paris Library. In this country there are both MSS. and sculptured stones with representations of the devil of pre-Norman date. In the Irish Gospels of the eighth century, called the Book of Kells, at Trinity College, Dublin, is a miniature of the temptation of Christ in the wilderness, where the devil is shown as a black man with hoofs, but without horns. The same subject also occurs in a Saxon Psalter in the British Museum (Tib. c. vi.). A very remarkable picture of the fall of Lucifer, and a series of scenes supposed to take place in the other world at the same time as the events recorded in the first chapters of Genesis, is to be found in "Caedmon's Saxon Paraphrase of the Scriptures" in the Bodleian Library at Oxford. There are two pre-Norman sculptured stones with representations of the devil bound, one at Kirkby Stephen, in Westmoreland, and the other at Kirk Andreas, in the Isle of Man. In both cases the devil is shown in his human form, and at Kirkby Stephen he has horns.

Examples of the way of treating demons in the twelfth century may be seen in the Last Judgments on the tympanum at Autun in France, and on the wall painting at Chaldon, in Surrey. There are also Norman sculptures of the devil bound on the west front of Lincoln Cathedral, and on the tympanum at Quenington, in Gloucestershire.

In the thirteenth and fourteenth centuries demons are very common, both in sculpture and in the illuminations of MSS., assuming all kinds of hideous animal shapes, and often having faces on their backs and bellies. The modern devil, with horns and barbed tail, seems to be a copy of the classical Satyr, and it probably assumed this stereotyped form at the time of the Renaissance.

My best thanks are due to the Rev. Canon Raine for permission to draw the tympanum in the York Museum, and for the information he has kindly contributed as to the circumstances of its discovery.

Jottings with the Institute in Wilts.

BY THE EDITOR.

THE Royal Archæological Institute held its annual meeting this year at Salisbury from August 2nd to August 9th, under the presidency of General Pitt-Rivers. The glorious weather, the varied studies of minster, churches, castles, manor houses, art treasures, rude stone monuments, earthworks, and Romano-British excavations, together with the admirable arrangements, all united to make this meeting an

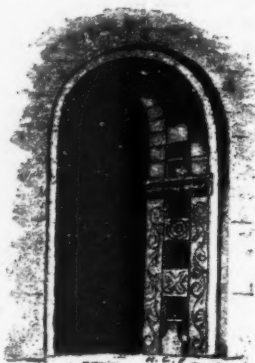
exceptionally pleasant memory. Whilst the majority of the members were engaged in listening or talking about the different points of interest when the bugler sounded a halt, an equally intelligent minority were occupied in sketching mementoes of striking details or picturesque "bits." Through the kind generosity of some of the lady members, a few of these sketches have fallen into our hands, and from them we select two or three for reproduction. It is only fair to these lady artists to say that they had not the slightest idea in giving them that they would be thus used, nor had we in asking for them; but recognising their merit, and believing that the engraving of these hastily made pictures, taken during the very limited period of the particular halt, would be appreciated, not only by members of the Institute who were present, but by the general readers of the *Reliquary*, we have taken the great liberty of thus using some of those sketches without even obtaining leave, and have had the additional daring to affix initials. Should we be pardoned for this liberty, the illustrations of another year's meeting of the Institute might be materially increased, and we should even have the effrontery to beg a page or two from the sketch-book of the lady who is gifted with the rare power of good natured caricature.

The fine cruciform church at AMESBURY, which was visited on Wednesday, August 3rd, served both for the monastery of Benedictine nuns, and for the parish church. There are various remains on the north side of the church that pertained to the conventual buildings. Over an east chapel of the north transept is an upper room that may have served as a treasury. The two-light window of this room, in the east gable, is a gem, and lovely in its proportions. It is of late Early English design, towards the end of Henry III.'s reign. It is an interesting example of the beginning of tracery. The richness of the capital of the mullion, or central shaft, is quite exceptional. There is a woodcut of this window in the three volumed edition of Parker's *Glossary of Architecture*, where it is wrongly described as "a belfry window." It may be compared with the two-light windows, of about similar date, at Cotterstock, Northamptonshire, at Dovebridge, Derbyshire, and at St. Giles, Oxford; but, after all, the Amesbury example will easily carry off the palm for beauty among any two-light Early English windows with which we are acquainted.



BRITFORD Church, a mile and a half to the south-east of Salisbury, was visited on Thursday afternoon, August 4th. The chief interest of the church lies in the important relics, of great architectural value, of pre-Norman date. The two low archways on the north and south of the nave, at the east end, were included by Rickman in his short list of Saxon work in English churches. He terms them doorways, but though since his time the arches have been opened out from the interior, and long ago proved to be not doorways, the misstatement keeps constantly recurring in print, the last statement that we have

noted being in Stanford's *Tourist's Guide to Wilts*, issued this summer. These archways are certainly the openings to shallow Saxon chapels or embryo transepts—"Flappers," as the members of the Institute will recollect Mr. Micklethwaite terming them. They are of remarkable construction, "the faces of the jambs being ornamented by the introduction of square stones, filling up at intervals the space between the pilasters. This necessarily leaves a series of sunk panels, which are backed with red tiles. The stones are carved with a running stem of the vine, and interlaced strap work."* The sketch gives a good idea of the remarkable arrangement of the jambs of these



archways. It represents the one on the north side, which is the richer of the two.

The accurate representation of part of the ornamental work on a larger scale, from another pencil, is also from the north arch. This unique instance of the method in which Saxon architects enriched some of their archways seems to us to be of special value when considering the numerous fragments of pre-Norman sculpture scattered about England, which the Rev. G. H. Browne is now doing so much to elucidate. Is it not more than possible that not a few of those long fragments carved only on one face, that are often doubtfully described as "part of a Saxon cross," have been originally used in a somewhat similar manner as in the Britford archways? The archway on the south has been turned with large Roman bricks or tiles, about a foot square. From this circumstance some have pronounced



* From Mr. J. S. Nightingale's excellent *General Notes upon the places visited during the Meeting*.

in favour of the Roman origin of this work, including the veteran Mr. Roach Smith. This view did not lack some little support from the members of the Institute; but it seemed to us that others put their Saxon date (the builders simply using up old Roman material that was near at hand) beyond all cavil. One point alone upsets the notion of their Roman date, and it is this—the bricks of the southern archway have been re-used, and are not in the position for which they were originally made.

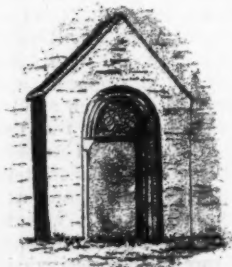
On Saturday, August 6th, the programme included a visit to WILTON HOUSE and its rich art treasures, "famous in connection with the Herberts in all English-speaking lands." The interior quadrangle of this sixteenth century house had its character altogether changed by Wyatt, at the beginning of the present century, by the erection of a cloister for the exhibition of the classic marbles. Whilst the members of the Institute were inspecting the ancient sculptures,



the attention of some was drawn to the central ornament of the cloister garth, the carving of which bore a striking resemblance to the knot work that we in England usually associate with Saxon work, but which is often of Byzantine origin. A lady kindly drew this, at the disadvantage of merely seeing it at a distance through the cloister windows. It is a Venetian well-head, said to be of twelfth century date, deeply scored in

places with the rope, and is of interest as showing the period and locality where such work flourished.

The little Church of KNOOK, near Heytesbury, visited on Monday afternoon, August 9th, excited unexpected interest. The exterior entrance on the south side of the nave, now disused (of which a sketch is given), is its oldest feature. There was much discussion as to its date, but surely there is hardly room for doubt that it is Norman. Mr. Micklethwaite, however, seemed to set this matter quite at rest by pointing out the interesting fact, hitherto unnoticed, that the capital stone of the shaft of the west jamb of this doorway is formed of part of a Saxon sun-dial, used up from a previous Saxon church. On the subjects of these Saxon sun dials, see an



excellent paper by the late Father Haigh, in the fifth volume of the Journal of the Yorkshire Archæological Society.

The tympanum of this doorway, of the salient points of which a sketch is given, is noteworthy; for this style of ornament, thus



elaborated, is very unusual in such a position. The subject has in parts decayed. It is thus described by Mr. Nightingale: "The main features are a pair of animals of the gryphon character, a compound of bird and beast, facing each other, together with other

animals, all inextricably entwined with a flat ribbon pattern, the extremities running into the interlaced style of foliation, peculiar to this mode of ornament." Some thought that this tympanum was of Saxon date, and re-used.

Recent Roman Discoveries in Britain.

BY W. THOMPSON WATKIN.

THE discoveries made since my last report have been comparatively numerous, and their nature varied. The chief centre of interest has been Chester, where, during several excavations, important remains have been found. In the summer of 1886, after the issue of my "Roman Cheshire," in which I had (after much examination) adopted the view first published by Mr. Shrubsole, that no Roman work existed in the walls *above ground, in situ*, the Royal Archaeological Institute visited the city, and the question was referred to a committee of experts, who by the mouth of Dr. Bruce (historian of the Roman Wall) announced that nothing they had seen was Roman work *in situ*. As this was a direct contradiction to Mr. C. Roach Smith, and the view promulgated in 1849 by the British Archaeological Association, it was resolved by the latter body to hold their annual meeting at Liverpool, and have an extra day at Chester, with the idea of reversing the decision of the Institute. On the 22nd August, accordingly, this was done. A few members of the Association visited the city, old excavations were re-opened, a fresh one was made near the Phoenix Tower, and a wall built loosely, without mortar, of fragments of Roman pillars, friezes, cornices, tombstones, and containing near its base a slab with the figure of an ecclesiastic in canonicals, etc., was pronounced Roman by Mr. Loftus Brock, who, with the exception of a few words from Sir James Picton, seems to have been the only speaker on the subject.

It was during the excavations named that many objects of interest were found built into the walls. No less than eighteen inscribed tombstones, including fragments, were among them. One records a *Praefectus Castrorum* of the Twentieth Legion, 72 years of age,

a native of Etruria, another was to a veteran of the same legion, who was 80 years of age, and several have the well-known death-bed scene, so frequently met with on Roman tombstones, representing the deceased lying on a couch. Several are mere fragments with only a few letters visible.

In the same city, whilst laying gaspipes, some twenty or thirty feet inside the Watergate, and in the street bearing that name, a massive concrete foundation (lime, flint, and boulders) seventeen feet wide and six thick, has been again laid open (its existence has long been known). It probably was connected with a neighbouring Roman villa, and instead of attempting to cut through it, the workmen tunnelled under it. It proves what the *real* Roman walls of Chester were like.

A portion of another Roman column has also been found in a garden in Whitefriars, adjoining the garden of Mr. Bullin. It is evidence of the continuation of the large colonnaded building described in "Roman Cheshire" (pp. 147-150), in that direction. A heap of broken pottery of the Roman period has also been found in making a drain outside the city.

At West Kirby, on the Dee, near its mouth, amongst fragments of Saxon crosses found when the church was restored, a fragment of a Roman inscription occurred. At present only LEG the abbreviation for *Legio* or *Legionis* has been detected upon the stone, which probably came from the station at Meols.

At Westermains, near Kirkintilloch, on the line of the Antonine Wall, between the Forth and Clyde, a section of both the vallum and the military way was exposed on the 18th August, during some sand digging operations, conducted by Mr. Thomas Ferguson. It presented the usual features, but close to the military way, at about six feet below the surface, a small chamber seven feet long, two feet wide, and two feet deep was come upon. It contained nothing but bones and a bronze spear head; the point of the latter was broken off, but when entire it had been about eight inches long and two-and-a-half inches broad at the head.

Near Hexham, at an old ford over the Tyne, the upper portion of an altar and some carved stones have been recovered from the bed of the river. Their existence had for some time previously been known. If the altar ever bore an inscription it has been obliterated by (probably centuries of) water wear.

On the 9th of August some men engaged in excavating for a mill cellar, on the property of Messrs. Hoyle & Jackson, cotton spinners, near Heron Street, Oldham, came upon the remains of a wooden box with a singular lock and handle in bronze, about fourteen inches from the surface, containing from 150 to 200 Roman coins, chiefly (if not entirely) of brass. It is said that most of them are of the "first brass" series, but I have not as yet been able to gather a satisfactory account of them. The police seized them as "treasure trove," though why, as gold and silver coin solely, come under the Act, I am not aware. From such information as I have received, they were chiefly of the beginning of the third century, Caracalla and

Julia Mamaea being well represented, though a third brass of Victorinus is reported to be included. Heron Street was formerly part of Hollinwood Common, across which the Roman road from Manchester to Slack (*Cambodunum*) passed. It is about 500 yards from the track of the road.

At Colchester there has just been found a small cup, five inches high, of Castor ware, with the usual scroll ornaments in white "slip," and round the upper part (in the same white "slip") in letters three-quarters of an inch high, the words VINCO TE.

During excavations for the new approaches to Billingsgate, there has been found in Monument Yard, London Bridge, a small tessellated pavement, which from the account given to me by the contractors (Messrs. J. Mowlem & Co.), seems to have been Roman. They state that it "was at a depth of about twelve feet below the surface, and in the immediate vicinity of a disused burial ground. It measured about four feet by two feet six inches, and appeared to have formed a portion of a floor composed of a white ground with black letters. It had a border thus:— VVVV and letters somewhat as follows:—

WUNANI
NIIISTGNATVS
IMNESSELSTRAT
SEMDSID

We were unable to get it out intact, it broke into very small pieces."

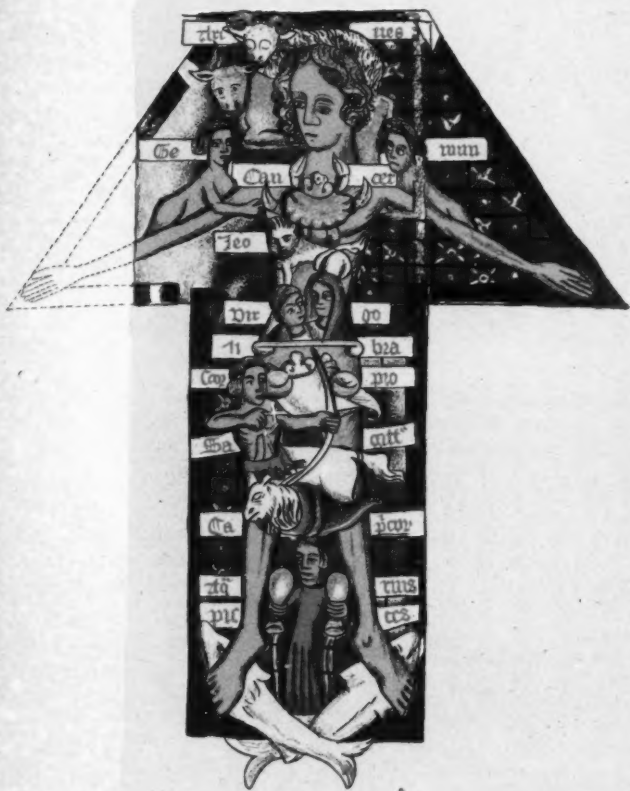
It is useless to endeavour to get a satisfactory reading of this. I have done the best I could in the *Academy* for August 13th. The destruction of the pavement is much to be deplored. Being of so small a size, had the city authorities been on the scene, it might have been easily removed to the Guild-hall Museum, by judicious management, when the inscription would have given us a further item of knowledge concerning old *Londinium*.

Whilst speaking of the metropolis, it may be of interest to mention that the leaden Roman coffin found at Plumstead (see *ante* p. 106), and reburied in the churchyard there, by order of the vicar, has through the exertions of Mr. Geo. Payne, F.S.A., been disinterred, and will probably be removed to the Maidstone Museum.

A hoard of Roman coins has been found also at Springhead, near Southfleet. The exact number has not yet been made known. There are a few of Gordian III., Philip, Decius, Valerian, Gallienus, and Marius, but the bulk are of Postumus and Victorinus, there being over eighty of the first-named of these emperors. Two only of Tetricus, which are the latest, occur, thus showing that it was early in his reign, which commenced in A.D. 267, that the coins were concealed. The remains of the Roman station *Vagniacae* closely adjoins the spot.

A portion of a Roman villa has been laid bare by Mr. Dolby, during excavations for obtaining flints for building purposes, in an arable field on Stancombe Down, Lamborne (Berks.). The foundations of a building, which covered about sixty square yards of ground,

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HOMO SIGNORUM.
(From MS. Calendar, A.D. 1382.)

with walls three feet thick, composed of flints grouted in strong mortar, were uncovered, but removed by the workmen before any antiquary had seen them. *Tessellae* from pavements, quantities of Roman pottery, fragments of wall plaster, ornamented, stone roofing slates, etc., were met with; also a number of coins, which were taken away by a person who has left the neighbourhood. One found, and seen by Mr. W. Money, F.S.A., was a third brass of Constantine, in good preservation. The entire area was covered with a stratum of wood ashes, proving that the building had been destroyed by fire. It is proposed to excavate the remainder of the building. Roman remains had previously been found in the neighbourhood.

On a MS. Calendar of the Fourteenth Century.

BY J. CHARLES COX, LL.D., F.S.A.

THE Rev. Charles Best Norcliffe, of Langton Hall, is the owner of an exceptionally interesting almanack or calendar of late fourteenth century date. It has been in the family for many generations, and tradition has it that it originally belonged to Chief Justice Gascoigne, of "Madcap Harry" fame. All that we are able to say with regard to this tradition is that it is not inconsistent with its date, that such a calendar would have been possessed by a man of letters and wealth, and that it bears obvious traces of having seen much service through constant reference.

The almanack, when perfect, consisted of seven folios of vellum 11 inches by $4\frac{1}{2}$ inches. These folios are doubled in the middle, and then folded into three, so as to form a small oblong packet $5\frac{1}{2}$ inches by $1\frac{1}{4}$ inches. The folios are stitched together in the central division, in such a way as to admit of each being opened separately, whilst the others remain folded. There is a small outer case or covers of thicker leather, neatly stitched, and lined with embossed white silk. A leathern thong, now six inches long, passes from the binding through the cover, and seems to have been used when longer for fastening the almanack to the girdle for purposes of ready reference.

The first folded page or folio begins with the Zodiacal signs (of which more anon), and an explanation of the various astrological and astronomical tables that accompany the calendar, with the way to use them. Unfortunately, half of this is missing. The same is the case with the second folios which relates to the eclipses of the moon. The third folio, referring to the eclipses of the sun and moon is perfect. The eclipses are calculated for seventy years, from 1382 to 1452, and are each illustrated by small illuminated diagrams, showing how much of the sun or moon's face respectively is in shadow. The four other folios gave the calendars of the months, three on each, but one folio and part of another are missing. March, April, May, June,

July August, and September are perfect. The calendar, which is beautifully written in red and black, with illuminated capitals in blue and gold, is remarkably interesting in the saint names that it commemorates. It is clearly English, but does not correspond with any known calendars with which we have collated it. It partakes of some of the features of the Bede calendar of 735, of the one of the Sarum use of 1514, and of the modern Roman.

Another noteworthy characteristic is the use throughout of Arabic numerals, of which this is an early English example, and of much interest in the forms that some of them assume. This style of notation, that came into Arabia from India in the 8th century, was introduced by the Arabs into Spain, whence it spread throughout Europe in the 12th and 13th centuries. But it met with no small opposition. The bankers of Florence were forbidden to use the numerals in their business in 1299, and the University of Padua ordained that the stationers were to keep lists of books for sale with prices marked "non per cifras sed per literas claras." Their use was for a long time confined to mathematical works, and it was not till the latter half of the 15th century that their use became at all general.*

On these and other points in this valuable almanack further reflections may perhaps be offered on other occasions. For the present, our object is to draw attention to the remarkable *Homo Signorum* (Plate XXX.) of the first folio, which is the most interesting specimen of the kind that we have seen, and which also possesses some claim to artistic merit. It is stated that the most ancient almanacks of which there is any express mention, were those of Solomon Jarchus, drawn up about the year 1150. Petrus de Dacia brought out an almanack about the year 1300, of which there is a copy in the Savilian library, at Oxford. It is conjectured that the *Homo Signorum*, or man of the zodiacal signs, almost invariably used in one form or another in later almanacks for many centuries, had its origin with Petrus de Dacia. The reason for the introduction of the human figure in an almanack in conjunction with the zodiac, was to bring vividly before the mind the astrological association of certain signs with certain parts of the body; thereby pointing out, as always explained in these early almanacks, the special seasons at which it was proper to let blood from, or otherwise to treat after a quasi-medical fashion, the different members of the body.

One of the last almanacks to continue the use of the *Homo Signorum* was that old popular favourite "Poor Robin," though after a very different fashion to the figure of the early MS. calendars. A copy of "Poor Robin," for 1760, being the ninety-eighth year of its issue, is now before us. From it is copied the following figure, termed the "Anatomy":—

* See the section on the Indian Numerals in Canon Isaac Taylor's great work on *The Alphabet; An account of the Origin and Development of Letters*, vol. 1. pp. 263-268, where there is an interesting comparative table, showing his remarkable discovery of the evolution of Arabic numerals from an Indo-Bactrian alphabet.



Immediately below the cut occur this description and lines:—

"THE NAMES AND CHARACTERS OF THE 12 SIGNS AND HOUSES.

"1. Aries, the Head. 2. Taurus, the Neck. 3. Gemini, the Arms. 4. Cancer, the Breast. 5. Leo, the Heart. 6. Virgo, the Belly. 7. Libra, the Loins. 8. Scorpio, the Secrets. 9. Sagittary, the Thighs. 10. Capricorn, the Knees. 11. Aquary, the Legs. 12. Pisces, the Feet.

"These are the Twelve Houses of Heaven, from whence
Astrologers fetch their Intelligence,
Keeping their State Intelligencers there,
Their Spies to see what's done in every Sphere;
But oftentimes, whatever they do ail,
Their Spies and their Intelligence doth fail."

With regard to printed almanacks, it is believed that the first was the *Kalendarium Novum*, by Regiomontanus, calculated for the three years 1475, 1494, and 1513. It was published at Buda, in Hungary, and, though simply containing the eclipses and planetary movements of the respective years, the whole impression is said to have been soon disposed of at the price of ten crowns of gold.

Almanacks in MS. of the latter half of the fourteenth century are to be met with in several collections. We have not had an opportunity of seeing the Petrus de Dacia example at Oxford, but so far as our own collation with other examples of great collections is concerned, Mr. Norcliffe's almanack, though not the most perfect, is the earliest and the most elaborate.

In the Lambeth Palace Library is a somewhat celebrated example (in English), consisting of twenty-seven small vellum folios, in quarto, eight of which consist of explanation of the principles upon which it is based, and how it is to be used. On the third folio occurs the date of its compilation, 1460. The eclipses are calculated from 1460 to 1481. It is bound up with Geoffrey of Monmouth and other chronicles.*

The oldest and best example in the British Museum† is thus described in the MS. catalogue:—"A folded Almanack with tables of

* Lambeth MSS. No. 454.

† Add. MSS. 28,725.

moveable feasts, eclipses, etc., and with drawing of the human figure, marked with the signs of the zodiac, to show the planetary influences on man. The eclipses are calculated from the year 1460, the probable date of the MS. vellum. Belonged to Bartholomew Yate de Fernham in the beginning of the XVIth cent. Oblong duodecimo."

This is of the same size, and folded in the same way as Mr. Norcliffe's example, but is far less rich and elaborate. The *Homo Signorum* is only outlined and not coloured, nor are the signs illustrated. The circles for the eclipses are neither illuminated nor filled up. The date in the catalogue is wrong by seventy years, the eclipses being calculated from 1392 to 1462.

It only remains for us to thank Mr. Norcliffe for entrusting this valuable almanack to us for so long, and for permitting Messrs. Bemrose to execute so faithful a fac-simile of its most distinguishing feature.

The Deer-hunters of Cranbourn Chase.

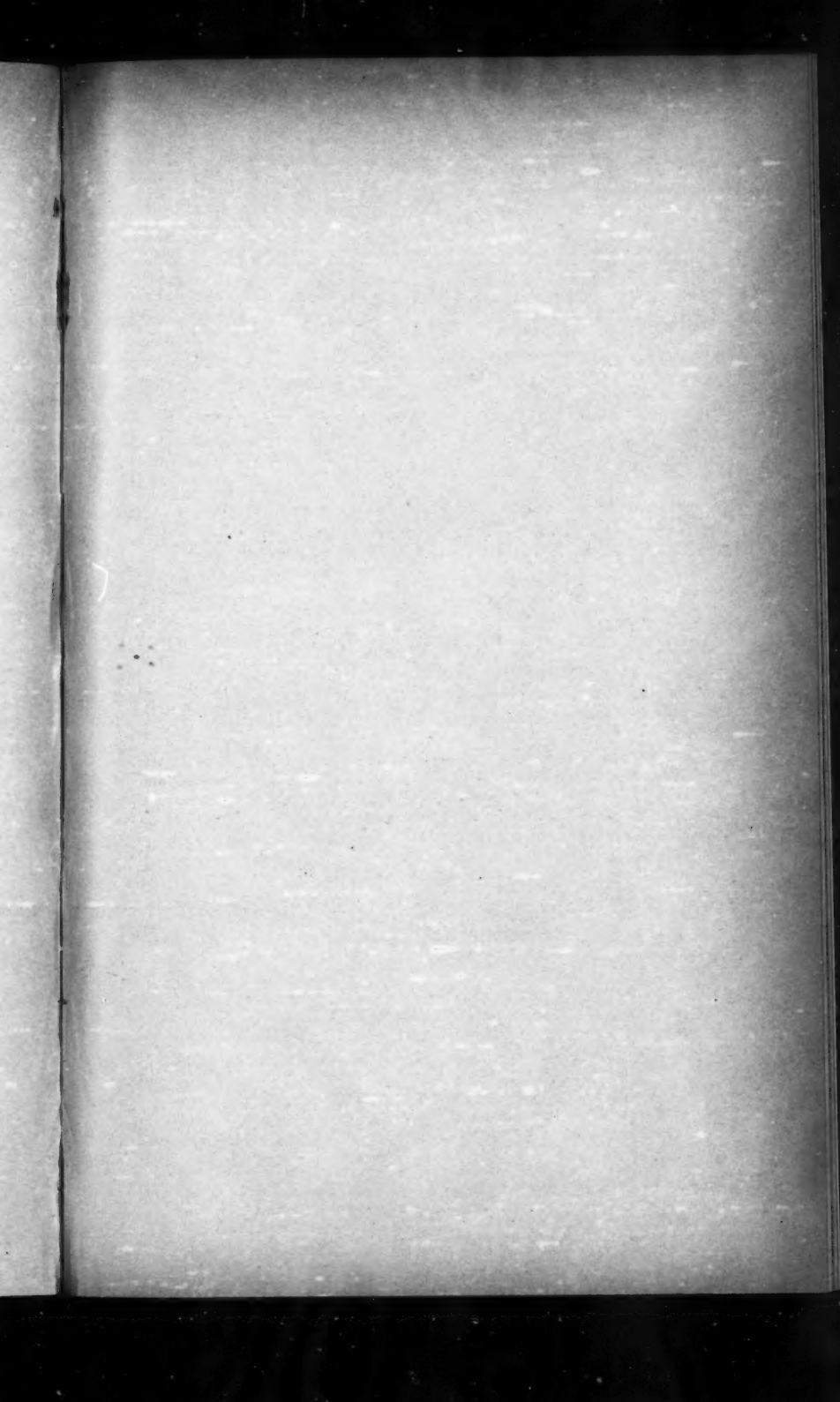
BY HENRY F. COX, M.A.

CRANBURN CHASE, which was disfranchised in 1830, used to be a most extensive tract of country extending over some 700,000 acres, between Salisbury on the east, and Blandford on the west, Semley and Tisbury on the north, and Fordingbridge and Ringwood on the south. The disfranchisement brought about the destruction of its great herds of fallow deer, which, throughout last century and up to that date, are said to have averaged 12,000 head.

It is well observed in Hutchins' "History of the County of Dorset," that the clandestine deer-hunting of the last century was not considered a disgraceful pursuit, and that it was followed by many persons of respectable birth. This nocturnal amusement, if detected, cost the perpetrator a fine of £30, but the offender was at liberty, if so inclined, to repeat his adventure and run the risk of detection on the next night. These adventures became, however, so popular, that an Act of Parliament was passed whereby a second offence was made a felony. The result was that the sport was soon left to desperate characters, and the name of deer-hunter was soon changed into that of deer-stealer.

Hutchins gives a portrait of a "gentleman of rare endowments both of mind and body, whose society was courted by many persons of distinction, who in his younger days was the chief leader of the band of deer-hunters." He is depicted in the dress which was then the special distinction of a chase deer-hunter, the chief features of which were the "cap" and "jack." This same gentleman is represented in the centre of a group of these hunters in an old drawing which forms the frontispiece of "Anecdotes and History of Cranbourn Chase," by William Chafin,* and which is reproduced on

* The Second Edition, which was published in 1818, was privately reprinted in fac-simile by General Pitt Rivers, in 1886.





GEORGE & SONS, PHOTO-ENG.

DEER-HUNTERS OF CRANBOURN CHASE.

Plate XXVIII. Mr. Chafin thus describes the special details of the deer-hunter's equipment :—

"The cap was formed with wreaths of straw tightly bound together with split bramble stalks, the workmanship much the same as that of the common bee-hives. The jacks were made of the strongest canvas, well quilted with wool to guard against the heavy blows of the quarter-staff, weapons which were much used in those days ; and the management of them requiring great dexterity. There were teachers of the art, the same as that for the use of the broad-sword at this time."

In the latter part of the last century, when the nightly pursuers of the deer had degenerated in character, a peculiarly deadly weapon was introduced in their warfare with the keepers, termed the swindgel. Mr. Chafin's account of one of the most desperate of these struggles gives a graphic idea of the power of this singular weapon when stoutly wielded :—

"On the night of the 16th December, 1780, a very severe battle was fought between the keepers and deer-stealers on Chettle Common, in Bursay-stool Walk, which was attended with very serious circumstances. A gang of these deer-stealers assembled at Pimperne, and were headed by a sergeant of dragoons, a native of Pimperne, and then quartered at Blandford, and whose name was Blandford. They came in the night in disguise, armed with deadly offensive weapons called swindgels, resembling flails to thresh corn. They attacked the keepers, who were nearly equal in number, but had no weapons but sticks and short hangers. The first blow that was struck was by the leader of the gang, which broke a knee-cap of the stoutest man in the chase, who was not only disabled from joining in the combat, but has been lame ever since. Another keeper received a blow from a swindgel, which broke three ribs, and was the cause of his death some time after. The remaining keepers closed in upon their opponents with their hangers, and one of the dragoon's hands was severed from the arm just above the wrist, and fell on the ground ; the others were also dreadfully cut and wounded, and obliged to surrender. Blandford's arm was tightly bound with a list garter to prevent its bleeding, and he was carried to the lodge, where I saw him the next day, and his hand in the window. Peter Beckford, Esq., who was at that time Ranger of the Walk, came early in the morning, and brought Mr. Dansey, a very eminent surgeon, with him, who dressed the wound, and administered proper remedies to the poor patient. Two young officers came also in the course of the day to see him. As soon as he was well enough to be removed, he was committed, with his companions, to Dorchester Gaol. The hand was buried in Pimperne Church-yard, and, as reported, with the honours of war."

Many a private as well as public museum possesses no small variety of the arms and armour of the different epochs of medieval England, which have often been described and illustrated with considerable detail. But the memory of the deer warfare of Cranbourn Chase has nearly died out, and no single collection, so far as can be ascertained, possesses any trophies of these long continued contests. And yet, surely, these combats are as worthy of being chronicled as many a detail of baronial or civil war, and are singularly illustrative of a state of society now utterly extinct, but separated from us by merely a single century. It is believed that the only relics of these strifes are two chase caps and a swindgel, the property of Mrs. Castleman, of Chetell, Blandford, to whom our thanks are due for permission to have them photo-lithographed (Plate XXIX). They were given to that lady's husband, the late Mr. Edward A. H. Castleman, by his old gamekeeper, Charles Ryman, who in his youth was

kennel boy to Mr. Chafin, the former owner of Chetell, and father of the author of the book on the Chase, from which quotations have just been taken. Ryman was a native of the Chase, and the caps and swindgel had been handed down to him through his father, who was a keeper before him. They were probably trophies rescued at some time from the persons of deer-hunters or stealers, for neither such protecting head gear nor offensive weapons seem to have been used by the keepers.

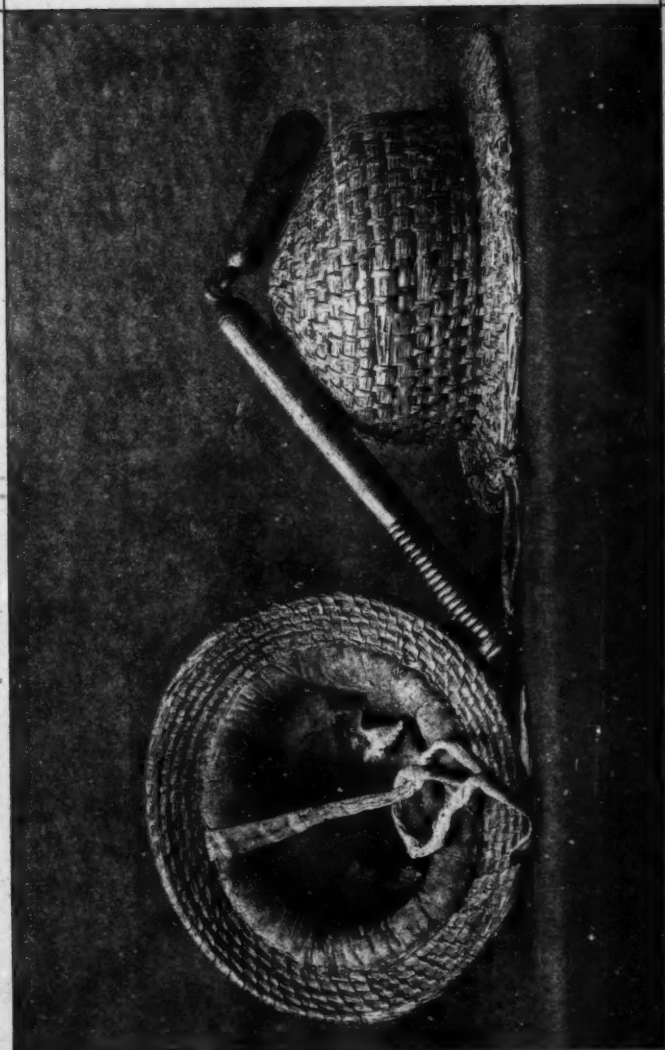
These two straw helmets or caps, as shown on Plate XXIX., are both painted dark-green, perhaps with the intention of being less visible at night. The one that is shown on its side has a circumference of the brim of thirty eight inches; it stands about eight inches high, but has in addition a knob on the top. The lining is of a cotton material, and thickly stuffed with wool. The other cap, upon which rests the swindgel, is of less helmet-like shape, and the knob is worn off; but it is the larger of the two, the circumference of the brim being $43\frac{1}{2}$ inches.

The whole length of the longer arm of the swindgel is fourteen inches, the grooved handle being five inches. The shorter arm is only six inches long, but its circumference at the thickest part is $4\frac{1}{2}$ inches. The total weight is 1 lb. 2 oz.; it is made of some hard close-grained wood. The swivelled hinges connecting the parts are of iron, and there is a leathern loop at the handle to go round the wrist.

The Garden of the Inner Temple.

IN the Add. MSS. 6704 (Brit. Mus.) occurs the following, *temp.* Elizabeth :—

"Reporte of the Gardner of the Inner Temple. Sowe theise seeds followinge & lett them growe one yeare, the nexte springe sett them in knotts or borders & they will continewe Longe, vidētt the seede of Isope, Tyme, winter Sauge, Sweet margerum. Note alwayes to water ye border the Seizon beinge hote & drye 2 or 3 tymes of the daye soe that it doth not freese. Remember to Cutt the Border or other hearbs eyther very early or late at the night for the heate of the Summer dothe destroye them. Remember to Cutt Rositrees as soone as they shall have done bloominge then will they blosome againe. Rosemary must not be cutt whyle it do the blossome. Remember to donge or soyle ye grounde that is for knots or borders verye deepe for otherwyse the heate of the dunge will burne awaye the harte of the hearbs."



CAPS AND SWINDGEL OF THE DEER HUNTERS OF CRANBOURN CHASE.

BEWDSLEY & SONS, PHOTOGRAPHERS.

Quarterly Notes on Archaeological Progress and Development.

THE Annual Meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE at Salisbury, at the beginning of August, was generally pronounced to be one of the most successful and pleasant undertaken by the Institute for a long period. General Pitt-Rivers' opening address, as president, was a remarkable utterance; the boldness of some of his anthropological utterances being subsequently met with an almost equal boldness and originality by the scholarly Bishop of Salisbury on the following Sunday. The visit of the last day to General Pitt-Rivers' seat at Rushmore, where he is surrounded by Roman British remains so assiduously examined and collected, was the great feature of the meeting. The work that he has there accomplished is treated of elsewhere (*vide* Reviews) in this issue of the *Reliquary*. Of the addresses and papers, the best seem to have been those of Mr. Arthur Evans at Stonehenge, Bishop Wordsworth on the Sarum Episcopal Seals, and Mr. C. E. Ponting on Edington and kindred churches. Precentor Venables' enthusiastic, yet discriminating taste for architecture, and Mr. Micklethwaites' encyclopedic knowledge of ecclesiology, and "anti-scrape" fervour, rendered them able and unflinching exponents of the many churches visited. All the members of discrimination were pained at the sad "restoration" doings at the fine church of Tisbury.



LIVERPOOL was rather a curious centre for the BRITISH ARCHÆOLOGICAL ASSOCIATION to choose for their Annual Meeting last August, but on the whole it was a successful gathering, though not so interesting as several that have been held of late years. Whilst one of the chief points of interest of the Wiltshire gathering of the Royal Archæological Institute was at Stonehenge, so in like manner, the most truly archæological visit and discussion of the Association was at CALDERSTONES. The small circle of Calderstones stands at the junction of the three townships of Wavertree, Allerton, and Wootton, about four miles from Liverpool. Sir James Picton read a short paper summarising the various theories with regard to this "rude stone monument," and Mr. J. Romilly Allen, in a paper of considerable value and research, aimed at proving that the primary use of stone circles was invariably sepulchral, and referred the date of the Calderstones to the neolithic or bronze age.



THE KENT ARCHÆOLOGICAL SOCIETY held its Annual Meeting on the 20th and 21st of July, Tunbridge being headquarters. The temporary Museum, arranged within the new Science Buildings of Tunbridge School, was of unusual interest. A remarkable collection of ancient Greek pottery, glass, and coins, was kindly contributed by Mr. Trist. Seldom are so many rare examples of these valuable antiques seen together. The local industry was illustrated by an admirable display of specimens of Tunbridge ware chronologically arranged. They commenced with examples dating from 1772, and the materials, the process, and the development of the manufacture were thoroughly elucidated by the articles exhibited in one long glass case. Among much good china and pottery, was seen a good show of Wrotham ware (made a few miles from Tunbridge), a manufacture which has been defunct for more than a century. Rubbings from monumental brasses; examples of beautiful damask table linen, woven in the Weald of Kent, 200 years ago; a large collection of coins, books, and drawings, together with flint implements and weapons from Oldbury Camp and its neighbourhood, were also to be seen in this Museum.

Few persons have seen the GATEHOUSE OF TUNBRIDGE CASTLE so well, as by Mr. Wauton's courteous kindness the members of the Society saw it in July. They were all able to trace in the storey above the entrance gate, the portcullis grooves, and the chamber in which the portcullises were worked. Small fire-places were

seen remaining in the two end walls of this storey. From its level, there is an entrance to the protected way of ascent to the keep on the ancient mound. Traces of another storey, above the portcullis chambers, shew that it was a handsome room for the use of the Lords of the Castle (Earls of Gloucester and Hertford). A large fire place, and two handsome windows still remain in this upper storey. Penshurst Place was visited, by permission of Lord De L'Isle, and was described by Canon Scott Robertson who conducted the members and friends (250 in number) over the whole mansion.

On Thursday, the 21st of July, a lovely drive through glorious country was much enjoyed. Brenchley old Rectory House (not the Vicarage), with its finely panelled room dated 1572, and Brenchley Church were visited. Horsmonden Church, the remains of old Scotney Castle in Lamberhurst, and the ruins of Bayham Abbey were also seen.

The Kent Archaeological Society has commenced excavations outside the walls of the Roman *Castrum* at RICHBOROUGH, for the purpose of ascertaining whether any foundations of buildings can be traced. Five labourers have been digging trenches across lines marked by yellow herbage in dry summers; but during the first fortnight of the work the result is very little. The work is under the superintendence of Mr. George Dowker, of Stourmouth, with the aid of a committee consisting of Messrs. Roach Smith, George Payne, Thos. Dorman, G. E. Hannam, and Canon Scott Robertson.



THE Cambridge Antiquaries made an interesting and well-attended expedition into NORTH ESSEX, on August 12th. At Thaxted, two excellent papers were read by the vicar, Rev. G. E. Symonds, one on the "Cutlers' Guild," and the other on the church. At Horham Hall, the present proprietor, Rev. G. West, read a paper on "The Old Manor, and the Architectural features of the Hall," which was built by Sir John Cutte, *temp.* Henry VIII. Thence the party proceeded to Tilty, again listening to papers on the church and abbey, and finally receiving hospitality at the hands of Mr. Gilbey, at Elsenham Hall.



THE second meeting of the CUMBERLAND AND WESTMORELAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY for this season was held on the 13th and 14th days of September, when the members met at Ulverston. During the first day, Swarthmoor Hall, Birkkrigg, Aldingham, Gleaston, and Urswick were visited; and on the second day, Marsh Grange, Kirkby Ireleth, Coniston Hall, Lowick Hall, and Hawkswell. The programme included a voyage down Lake Coniston. The following papers were laid before the society during the two days:—"Sir John Lowther, of Whitehaven," W. Jackson, F.S.A.; "On the resemblance between some of the older customs in Lakeland and Iceland," Eriker Magnussen and Rev. T. Ellwood; "Ἀλεκτρούρων Ἀγών," the president, Mr. Chancellor Ferguson, F.S.A.; "Some local Prehistoric Remains," H. Swainson Cowper; "Cup-marked Stone, Maryport," J. H. Bailey; "Calder Abbey, Part III.," Rev. A. G. Loftie; "Saxon (Hog-back) Tombstone at Lowther," Rev. W. S. Calverley, F.S.A. Swarthmoor Hall, the residence of George Fox, and Birkkrigg (stone circles) were described by the Rev. L. R. Ayre; Aldingham Church and Gleaston Castle, by the Rev. Canon Hayman, D.D.; Aldingham Moated Mound, by the President; Urswick Church, and Stone Walls (prehistoric), by the Rev. R. B. Billinge; Marsh Grange, Lowick Hall, and Hawkswell, by the Rev. Canon Bardsley; Kirkby Ireleth Church and Hall, by the Rev. C. H. Lowry; Coniston Hall, by Mr. H. Swainson Cowper.



GENERAL PITT RIVERS, her Majesty's Inspector of Ancient Monuments, is at present on a tour of inspection through Cumberland and Westmoreland, for the purpose of visiting several places which a committee appointed by the local society suggested, in a report to the Society of Antiquaries, for insertion in the schedule to the Act for Protection of Ancient Monuments. The inspector proposes afterwards to go on to Wigtonshire.

MUSHROOM HALL, in Carlisle, so well known in connection with the famous "Mushroom Elections" for that city in the last century, is no more; it has just been pulled down in clearing the site for a new market. Architecturally it was a fraud; its Carolean front was of this century, but the house behind it was older. It formerly was called Stanwix house, and belonged to the local family of Stanwix, the last of whom, General John Stanwix, with his second wife and only daughter by his first wife, was lost in 1766 in the Eagle sloop of war, which foundered in the Irish channel with all hands. Immense was the litigation that ensued; no one could tell which of the three survived, and in each case the property devolved in a different line. Mr. Fearn's ingenious arguments, one written to prove that the General survived Miss Stanwix, the other that Miss Stanwix survived the General, are published in that great lawyer's posthumous works. Stanwix House was purchased by the first Earl of Lonsdale, and was the scene of his political plots, where he made several hundred of his tenants and colliers freemen of Carlisle, called "mushrooms" from the pace at which they grew. The corporation recently purchased it from the Laithers.



It is expected that Roman remains will be found during the excavations for the new market at CARLISLE, and the committee of the Corporation in charge of the work have arranged to secure all finds for the Carlisle Museum.

A small committee of the Cumberland and Westmoreland Antiquarian Society, assisted by Mr. St. John Hope, the assistant secretary S.A., intend to do a little excavation at SHAP ABBEY very shortly; and another small party meditate excavations into a British Rath near Kirkby Lonsdale.

Advantage has been taken of the lowness of the EDEN to have its bed searched with crowbars for any remains of the foundations of the Roman bridge which Camden saw in 1599. This was a continuance of searches last year. Nothing could be found, and the conclusion is that the great flood of 1771 swept them away.



THE fifth county meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was held conjointly with the DURHAM AND NORTHUMBERLAND ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY last July at MORPETH, when the papers read seem to have been of an exceptional interesting and original character. Rev. J. R. Boyle described the Church of St. Mary, and Mr. Woodman the Castle and Newminster Abbey. Recent excavations at the Abbey have laid bare the area of the Chapter House, the whole space of which was filled up by a mass of fallen material. It proves to have been a finely vaulted apartment with internal dimensions of about 50 feet by 40 feet, the stone groining supported by four pillars, the eastern portion raised one or more steps, the floor paved in geometrical patterns of black and yellow, the windows supplied with painted glass, and the walls and groining colour-washed and marked, as with joints, by chocolate and white lines. Four early incised slabs were also found at the same time in the north transept of the Abbey Church.



UNDER the auspices of the Yorkshire Archæological Association, and by the permission of the Marquis of Ripon, excavations are now being made at FOUNTAIN ABBEY by the competent hands of Mr. W. H. St. John Hope. He has found an altar in the north transept of the church, long buried in ivy roots, with parts of its platform and tile paving. Mr. Hope has also laid open a bit of the nave paving at the west end. The plan of the gate-house has been traced out, and some buildings have been laid open on the "Kitchen Bank." Mr. Hope is now at work in the great infirmary.



WE regret to say that the heavy thunder rains at the end of August brought down an interesting part of the small but picturesque ruins of KIRKHAM ABBEY, so well

known to tourists to Scarboro' from its close proximity to the line on that beautiful piece of scenery shortly before reaching Malton. There is a fine archway into the cloister-garth from the west, and a portion of the wide passage leading to this arch, with a groined stone roof, was the part that suffered. The owner of the Abbey, Mr. Cecil G. Savile Foljambe, F.S.A., is now taking prompt and efficient measures to prevent the fall of this arch, and to retrieve, as far as possible, without undue "restoration," the mischief that has been done.



TWO successful excursions have been recently made by the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY. On August 1st the members visited Newbrough Priory, Byland Abbey, and Coxwold Church. One of the objects at Newbrough Priory, the seat of Sir George Wombwell, which much interested the visitors, was the vault made of massive masonry and concrete, where it is said the remains of Cromwell find a quiet resting place. The tradition is that Mary Cromwell, who was married to the third Lord Fauconberg, fearing lest at the restoration the body of Cromwell should be maltreated by the Royalists, had the remains removed from Westminster Abbey, where he had been entombed with pomp and ceremony, equalling any English King, by night, and buried in this chamber, replacing the corpse with another body which was afterwards hanged at Tyburn. At Coxwold Church, celebrated for its almost unique octagonal tower, a surprise awaited the party in the shape of bees living in the roof. Some of the members not only tasted the honey, but carried away with them specimens of the combs. Here also they visited Shandy Hall, where Lawrence Sterne, who was curate of Coxwold, lived for eight years, and where he wrote "Tristram Shandy" and the "Sentimental journey."

On September 3rd, the members made their last excursion for the season to Giggleswick and Settle. At Giggleswick there is a small but interesting museum attached to the Old Grammar School, the chief attractions of which are the relics from the Victoria Cave.



THE summer excursion of the YORKSHIRE ARCHÆOLOGICAL SOCIETY was this year made to Roche Abbey, and to Conisborough Castle, the former of which was described by Dr. Fairbank, and the latter by Mr. Ellis. It is somewhat remarkable that elsewhere in these "Quarterly Notes," we mention recent light that has been thrown upon Fountains Abbey, and upon Newminster Abbey, Morpeth. And now we have to mention in our quarterly chronicle the progeny of these abbeys. For Roche may fairly be described as a grandchild of Fountains, having been founded in 1147, by a colony from Newminster, which was itself an offshoot in 1139 from Fountains. The recent excavations have made a visit to Roche Abbey far more interesting. The Yorkshire Society is doing a good work, and is growing in membership, and its energy with regard to the due exploration and preservation of the many monastic rites in the shire of the broad acres is most praiseworthy.



THE reparation of that part of the Gilbertine priory church of OLD MALTON, that has, since the dissolution of the monasteries, been used for a parish church, is now in active and careful progress. Nothing of immediate interest has come to light, but the uncovering of the fine bases of the pillars of the nave arcades from some two feet of rubble has been a most successful work. Most of the bases were found to be in good condition, especially that of the remarkable memorable pillar to Prior Roger on the north side. We hope in our next issue to give further details of the work, which will by that time, it is expected, have been brought to a close.



Messrs. Mitchell and Hughes are preparing for publication, by subscription, an illustrated work on the ARMORIAL LEDGER STONES and MONUMENTAL INSCRIPTIONS OF HOLY TRINITY CHURCH, HULL. These "Ledger Stones," as they are technically termed, are of considerable importance, as they bear elaborate

heraldic achievements and merchants' marks of many of the former mayors, aldermen, and other persons of note during the past three centuries. The author is Mr. D. Alleyne Walter, well known by his previous works on the "Churches of York," and on "Incised and Raised Cross Slabs."



THE Annual Meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held on the 8th day of August, and three following days, away from their own hunting grounds, at Stratford-on-Avon. Warwick was thoroughly visited, in conjunction with the Warwickshire Archæological Society. One of their most interesting visits seems to have been at the seat of the Compton family, at Compton Wynyates, which is an early 17th century mansion. Under the guidance of their Honorary Secretary, the Rev. W. Bazeley, the whole of the excursions were brought to a successful issue. We throw out, however, the suggestion for what it is worth to the various county societies, whether it is not more in consonance with what should be their objects to confine themselves more exclusively to their own districts. Could not the Society of Antiquaries call together a conference of the secretaries and representatives of the different County Archæological Societies, for the discussion of this and kindred objects, as to the best ordering of provincial associations?



THAT spirited Association, THE LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, though but little more than four years old, has abundantly justified its existence. It has grown with years. From the thin pamphlet-like production of 1883, with 116 pages, its just issued volume of the proceedings of 1886, reaches 430 pages, and has a score of plans, diagrams, views, and other illustrations. This is a wonderful result for an annual subscription of 10s. 6d. In July the members visited the old hall and chapel of Tabley, and in August, Clayton Old Hall. On September 12th, Mr. C. G. Yates, F.S.A., the assiduous Honorary Secretary, exhibited to the members at the Owen's College, a valuable collection of stone and bone implements, found in Lancashire and Cheshire; they were collected by him for the British Association Meeting, and consisted of belts, perforated stone hammers, mauls, arrow heads, flakes, cores, scrapers, &c. One of the most interesting specimens was a stone hammer found in the city, another similar one found with three other implements in a brick field, two miles out of the city, whilst a third was found in Harpurhay. Another interesting specimen of holed hammer was found six feet in the alluvial sand in Bolton park. Mr. Yates read a paper on the specimens, and stated that they were the most valuable collection of Lancashire and Cheshire Implements ever got together.



THE Members of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, held their second Summer Expedition to Castleton on Saturday, August 13th. The party having assembled inside the outer wall of the castle of the Peak, Mr. W. H. St. John Hope, Secretary to the Society of Antiquaries, read a paper upon its history and architecture. Mr. Hope's paper, which is most carefully prepared, gives an interesting and exhaustive sketch of the history of the Castle, and bringing out the results of original research, amongst the Pipe Rolls, etc., adds much valuable matter to what has hitherto been published. This paper will be printed in the journal of the Derbyshire Society. Mr. Hope expressed a strong desire to make some examinations of the ground within the walls, and it is hoped that before long, some digging may be undertaken. On the conclusion of the paper Mr. Keene took several platinotypes of various points of interest, shewing the herring-bone arrangement of the stone work in some of the walls, the doorways, and a general view of the Castle, etc., some or all these plates will appear as illustrations when Mr. Hope's paper is printed. The afternoon was variously spent by different members of the party, many visited the Peak Cavern, others the Church, which possesses one fine Norman arch, some interesting carving on the doors of the old pews, and two or three books of value in the library attached to it.

THE parish church of HOPE, DERBYSHIRE, which was so disastrously treated by the prentice hand of a "restorer" in 1881, has now been again subjected to a further wanton "restoration" of the part that had hitherto been untouched. A more deliberate piece of Vandalism has never been perpetrated, than the destruction of the interesting chancel of Hope some six-and-a-half years ago, and now similar hands have been profaning the nave and making new in all directions. The words in the last sentence are undoubtedly strong, and when so much evil has been done of late years by heedless restorers, it certainly is a strong thing to say, that the treatment of Hope is the worst of which there is any record. But the documentary evidence given in the 4th vol. of the Derbyshire Archæological Society's Journal establish the fact that the Vicar of Hope and his village committee persisted in sinning against the reiterated warnings, and in the teeth of the detailed report of such men as Mr. J. Oldrid Scott, Mr. J. T. Irvine (who has been successively in charge of the works at Wells, Bath, Lichfield, and Peterborough), Mr. W. H. St. John Hope, Mr. F. J. Robinson (Diocesan Architect), and the Dean of Lichfield, the Dean and Chapter of Lichfield being patrons of the rectory. From the reports of correspondents that have reached us, as well as from the trumpetings of paragraphs in certain local Philistine papers, we can form a shrewd idea of the further damage to old historical work now done. It is due to the Vicar and his architect (worthy as they may be in other respects) that they should once more be (archæologically) gibbeted. The Vicar is the Rev. Henry Buckston, and his architect a Mr. Abbott of Sheffield.



THE various London Archæological Societies have had their annual and general meetings, and await the next sessions in November.

THE LONDON AND MIDDLESEX SOCIETY visited, in July, Chelsea Hospital and Church, which are both restored places. The old hospital, with its memories of the great architect Wren, used to be called Chelsey College, and several are the notes in Evelyn's diary on this building. At Chelsea Church some learned remarks were made by Earl Brabrook, F.S.A., on the family of Sir Thomas More, while J. G. Waller, F.S.A., gave a succinct account of the monumental effigies, which are both numerous and elaborate. THE SURREY ARCHÆOLOGICAL SOCIETY, finding its own county small, paid London a visit this year, inspecting the fine Church of St. Saviour's, Southwark, and afterwards Lambeth Palace. It was twenty-six years since the society visited the latter place, which was then described by the Rev. C. Boutell, author of the work on "Monumental Brasses." Great changes have taken place in the private chapel since that date, for now fresco decorates the walls and roof, and stained glass the windows. The antiquity of the structure remains in the general building, which is of date coeval with the Temple Church.



WE are pleased to learn that the long vexed and lately discussed question as to removing the steps from ST. MARTINS-IN-THE-FIELDS, to make a wider roadway, is set at rest, and that the columns and steps will remain as they are, in one of the most interesting of classical churches designed by Gibbs, in 1762.

HAMMERSMITH CHURCH, though having no architectural beauty, still held a place in Middlesex annals, was taken down lately, and is *entirely* re-built.

In the literature of Old London, we welcome a book on the "SIGNS OF OLD LOMBARD STREET," by F. G. Hilton Price, F.S.A., who has already written much and well on that part of the City and Fleet Street.



ONE of the more remarkable features of the recent memorable meeting of the BRITISH ASSOCIATION, at Manchester, was the Paper read by Rev. Canon Isaac Taylor, on our ARYAN FOREFATHERS, which seems destined to revolutionise the usually bold theories of the Aryan race. According to this profound scholar and learned philologist, instead of supposing that the race originated from a single Aryan tribe in Central Asia, which sent off successive swarms to the west and south, we may rather conceive of the whole of Northern Europe from the Rhine to the Vistula as occupied by a Finnic race, whose southern and western members gradually developed ethnic and linguistic peculiarities of that higher type which

we associate with the Aryan name. The Baltic Finns are the survivals of this race. The Celts, owing to their remoteness, diverged at an early time from the eastern type, while the Lithunians and the Hindus preserved many archaic features both of grammar and vocabulary. The Slavs must be regarded mainly as Ugrians, and the South Europeans as Iberians, who acquired an Aryan speech from Aryan conquerors. The time of the separation of the Aryan from the Finnic stock must be placed at least five thousand or six thousand years ago. If this hypothesis as to the primitive identity of the Aryan and Finnic races be established, a world of light is thrown upon many difficulties as to the primitive significances of many Aryan roots and the nature of the primitive Aryan grammar. We are furnished, in fact, with a new and powerful instrument of philological investigation, which can hardly fail to yield important results. Comparative Aryan philology must henceforward take account of the Finnic languages as affording the oldest materials which are available for comparison.



THAT well-known County Society, THE DEVONSHIRE ASSOCIATION, held its 26th Annual Meeting on the 26th and following days of July, at the small, but ancient town of Plympton. The president was the Rev. Wm. Dallinger, LL.D., F.R.S., and, as might be expected, his inaugural address treated of those minute organisms which have for so long been his special study, and embodied his most recent discoveries. On the second day of the meeting the following papers, among others, were read:—"On Sir Joshua Reynolds and Plympton," by Mr. James Hine; "The Beginnings of Plympton History," by Mr. R. N. Worth, F.G.S.; "The Borough of Plympton, its Charters and Parliamentary Representation," by Mr. Brooking-Rowe, F.S.A., F.L.S.; "Venville Rights on Dartmoor," by Mr. William Collier; "Sir Walter Raleigh and his History of the World," by Dr. T. N. Brushfield. The Annual Dinner took place in the evening at the George Hotel. On the third day the principal papers were—"On the recently discovered Bone Cave at Cattedown, near Plymouth," a very important find of human remains; "Samuel Cousins, the Engraver," by Mr. G. Pycroft; "A Dispute about Seats in Totnes Church," by Mr. Edward Windeatt; "Were the Devonshire Villani Serfs?" by the Very Rev. Canon Brownlow; "The Slannings of Ley, Bickleigh, and Maristow," by Mr. Winslow Jones; "Thomas Chafe of Doddscott," by Mr. Charles Worthy; and "The Alleged Tomb of Leofric in Exeter Cathedral," by the late Rev. John Hellins, M.A. Afternoon excursions were arranged to the manor houses of Boringdon, the ancient seat of the Mayhews and Parkers, and Newnham, the seat of the Strodes for some centuries; also to Saltram and Kitley, by the invitation of the Earl of Morley and Mr. J. P. Baldwin Bastard. The concluding day was devoted to a long excursion to the Churches of Holbeton and Ermington, and to Flete House and Membland, by the invitation of Mr. H. B. Mildmay and Lord Revelstoke. This closed, perhaps, the most successful meeting the Association has ever had. The local committee did all in its power to make the visit a memorable one, and the result satisfied the most fastidious and exacting. The volume of the transactions of the Plympton meeting, containing as it will so many papers of interest, will be anxiously awaited.



On July 12th, the North Oxfordshire Archæological Society held its Annual Meeting, which was well attended, at Banbury, when, on the proposal of the president, Sir H. Dryden, Bart., it was resolved to change the name of the Society to that of THE OXFORDSHIRE ARCHÆOLOGICAL SOCIETY, and to include the whole county in its sphere of operation, there being no other Association of the kind outside the limits of the University and city of Oxford. The fine churches of Swalcliffe, Oxfordshire, and Brilles, Worcestershire, were visited, together with the house of the Marquis of Northampton at Compton Wynates, which is so interesting a specimen of an unaltered Tudor mansion. Several new members were elected. The Society has just issued a small "History of the Parish of Souldern," by Mr. and Mrs. J. H. Gough, of Souldern Lodge. It is a creditable and well accomplished, though unambitious work. We cordially wish the Oxfordshire Society, under its new and wider title, every success. There is ample opportunity and scope in the county for good continuous work.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

EXCAVATIONS IN CRANBORNE CHASE, NEAR RUSHMORE: By Lieut.-General Pitt-Rivers, D.C.L., F.R.S., F.S.A. *Privately printed.* Demy 4to, pp. xix., 254.—Through the courtesy of General Pitt-Rivers, we have received a copy of this grand work, just recently issued. It is a quarto volume, and contains no less than seventy-four excellent plates. General Pitt-Rivers, who used to be better known to the archaeological world under his former name of Lane-Fox, inherited the Rivers estates in 1880, and soon became aware of the extent and interest of the antiquities upon his property, especially in the immediate neighbourhood of his seat at Rushmore, on Cranborne Chase. Organising a staff of competent assistants, the systematic work of exploring some of the Roman British villages in the neighbourhood was commenced. The volume before us is a monument to the patient industry, scientific skill, and unparalleled exactitude with which the work has hitherto been carried out. One of the pleasantest features of these investigations into the history and habits of one section of our forefathers, is that all the relics discovered in the ancient villages and tumuli have been placed in a specially constructed local museum near the village of Farnham, Dorset, close to the localities where they were found. It is most satisfactory to find that these relics, together with the careful models of the villages, are much appreciated in the neighbourhood, and are numerous and continuously visited. The volume opens with a map of the park and grounds of Rushmore, with a portion of Cranborne Chase, showing the position of the various ancient remains. The chief work described in the subsequent plates and letterpress is that accomplished at the ancient village on Woodcuts Common. The existence of this village was first brought to the notice of archaeologists by a local clergyman in 1863, but his explorations were of a most cursory nature. In September, 1884, General Pitt-Rivers began the systematic uncovering of the site, which was merely marked on the surface by a very shallow ditch and slightly raised rampart. Nine months' continuous digging by a party of ten men brought to light by far the most extensive and varied "finds" that ever one plot of England has hitherto yielded, besides giving results of primary importance to ethnology, and to the general study of the human race. Bronze, bronze-gilt, and silver-gilt fibulae; mosaic brooches; bronze and iron finger rings; bracelets, and tweezers; iron knives, keys, spade-edges, axes, horse and cow shoes, sickles, ox-goads, and nails; earthenware vessels, from beautiful Samian bowls and New Forest ware, to the coarsest fragments of the ceramic art; bone spoons, pins, and knife handles; a great variety of spindle whorls; fragments of stone querns and mortars; pieces of painted plaster, and of daub-and-wattle work; together with a considerable collection of British and Roman coins, were here brought to light, and are most fully illustrated and carefully described. The greatest attention was given to the human remains. Fifteen skeletons were found in Woodcuts village, of exceptionally small stature, the males averaging 5 ft. 3 in. in height, and the females 4 ft 11 inches. Eleven skeletons subsequently found in the Romano-British village at Rotherly gave a still lower average, namely of 5 ft. 1 in. for the male, and 4 ft. 10 in. for the female, thus proving the existence of a very short race inhabiting these villages at that period. The latter plates and descriptions of the volume deal with these skulls and bones, and the highly interesting facts and conjectures to be thence deduced. There are also some valuable remarks on the measurements of the skulls and bones of ancient domesticated animals in comparison with modern breeds, together with accounts of the various specimens of wood and grain that the excavations have yielded. The "Relic Tables," showing the precise spot and exact date upon which every single detail was exhumed, are a proof of the marvellous accuracy with which these explorations have been conducted by General Pitt-Rivers. This printed and illustrated account, like the work itself, stands quite alone as a triumph of scientific accuracy, such books as

even the "Roman Antiquities at Lydney Park," published in 1879, are put in the shade. One good result that we venture hopefully to anticipate, is that the excavations and publication of this prince of antiquaries will make other archaeologists more careful and systematic in their work, and equally modest in coming to conclusions. It is our earnest hope that the author's life may be spared to carry out the other works of a like character that he has now in hand, and that he may be induced to "publish," as well as privately print the result of his generous labours.



CODEx S. CEADDAE LATINUS: F. H. A. Scrivener, L.L.D. *Clay & Sons, Cambridge University Press.* Demy 8vo, pp. xvi, 22. Price 21s.—The Chapter Library at Lichfield contains, as its most valuable possession, an ancient Latin manuscript known by the name of "St. Chad's Gospels." It contains the Gospels of St. Matthew and St. Mark, and part of St. Luke down to the 9th verse of the 3rd chapter. The earliest mention of this book (not referred to in Dr. Scrivener's introduction) is in a Sacrist's Roll of Lichfield for the year 1345, where, among the inventory of books, occurs—"Item duo libri vetustissimi qui dicuntur libri beati Cedde." These two books, when complete, would in all probability be the Gospels and the Epistles. St. Chad died in 672, and though of late it has generally been considered that the attaching of this volume to the possession of this Episcopal Saint was anti-dating the MS. considerably more than could fairly be warranted, it is interesting and satisfactory to find that Dr. Scrivener considers it "not impossible that St. Chad was the actual scribe of this Codex." "In the style of writing and other particulars, it savours of the Irish school, and we know that it was in Ireland, then the intellectual centre of Christian life, that St. Chad, although a Northumbrian by birth, spent a portion of his early years." There are several marginal inscriptions of great interest, which prove that these Gospels were for a time (probably in the 9th century) at the church of Llandaff, on the altar of St. Teltiau, and there used for taking oaths and recording deeds. But another entry seems to make it clear that the book was at Lichfield again in the 10th century. The various marginal insertions, about some of which there is no small doubt and difficulty, were to have been treated of at length in this collection, by that "prince of scholars," the late Mr. Henry Bradshaw, of the University Library, Cambridge; but his sudden death in February, 1886, unhappily prevented this. Hence the present work has been issued with nothing further than a brief reference to these insertions, and a copy of the reading given in the Palaeographical Society's Publications. This Codex is 12 inches high by 9 broad, and is written on 110 leaves of thick well-kept vellum, in one column of 20 lines on a page. The semi-unical characters are pronounced to be of "more than average beauty," and undoubtedly of Irish origin. St. Jerome's revised version of the New Testament, put forth towards the end of the 4th century, was not very favourably received by the Christian world, who for the most part preferred the older Latin version. For several centuries after the time of St. Jerome, nearly all extant manuscripts exhibit a mixed text drawn from both translations, only that, as time went on, the Jerome or Vulgate version gradually more and more displaced the Old Latin. Dr. Scrivener in this work proceeds to collate with infinite pains and exactness the Lichfield Codex with the great Codex Amiatinus, and also with five other Codices of about a like date. He notices no less than 161 important variations in the Chad manuscript from the Vulgate standard, which "when carefully scrutinised amply suffice to show the critical character of this venerable document." The value of the volume is enhanced by three full-sized photographs of three pages of this Codex, which are the liberal contribution of Mr. Tait, the eminent Birmingham Surgeon. During the Commonwealth, when the Cathedral Church of Lichfield suffered so severely, St. Chad's Gospels were carried off and carefully preserved by William Higgins, Archdeacon of Derby, who restored them to capital custody when the storm had blown over. They are now in a binding of crimson velvet (not "vellum," as printed in error on page 22 of Dr. Scrivener's work), adorned with precious stones, the gift in 1862 of Rev. J. Hamilton Gray. A weird story has recently reached us, to which we should not have given any credit, save from the credible source from which it proceeded, with respect to the

cause of this gift of the late Mr. Gray; it is our intention to try and investigate it, and if it should prove to have any satisfactory basis, the tale shall be given to the readers of the *Keliquary*. There is no allusion in these pages to this modern legend. This scholarly and most valuable collection of an hitherto neglected Codex is rightly dedicated to the Dean of Lichfield, as the work was undertaken at his suggestion, and carried out at his expense.



HISTORY OF THE BASSANDYNE BIBLE: By William T. Dobson. *William Blackwood & Sons*. Demy 8vo, pp. x., 232.—The first title of this book is somewhat deceptive, for only fifty pages are concerned with Thomas Bassandyn and the Bible that he printed, and which was the first one printed in Scotland. Nor is the secondary title—"with notices of the early printers of Edinburgh"—much of an improvement; for it is not until page 69 is reached that any reference is made to the introduction of printing into Edinburgh, and the last chapter, that deals with Scotch printing of the 18th century, can scarcely be called "early." Mr. Dobson has really given us in this volume a number of chatty chapters about the translation of the Bible into English, with some account of the Bassandyn Bible and early Scotch printing. He has not taken, apparently, any special trouble about it, nor does he pretend to have made any recondite search. The list of the "authorities" he has consulted are given; they are for the most part essentially common-place, and in some instances notably inaccurate and prejudiced. The brief account given of English MS. translations of the Bible before the art of printing is altogether erroneous, both in what it states and in what it omits. The two chapters on Bassandyn and Arbutnot, and on the Bassandyn Bible, are well done and supply a want. Mr. Dobson would have done himself more credit if he had been content with a modest essay; but he has tried to make a book, and has failed. Messrs. Blackwood have done their share well; the book is most presentable and attractive in appearance.



A DICTIONARY OF THE CHURCH OF ENGLAND: By Rev. Edward L. Cutts, D.D. *Society for Promoting Christian Knowledge*. Crown 8vo, pp. viii, 658. Price 7s. 6d.—This illustrated volume of some 650 pages is a great improvement upon anything of the kind hitherto attempted, on a comparatively small scale, and will serve as a handy book of reference for scholars, as well as "a manual for the use of clergymen and schools." The short articles on the various dioceses of the Church of England are well done, and show considerable pains, but we think room might have been found in each of them for lists of their respective bishops. Dr. Cutts has received some assistance from others, which is acknowledged under their respective initials. Some of the articles on minor points of ecclesiology, such as Chests and Offertory Boxes, are by Mr. J. Romilly Allen; they are well up to date and reliable, and give references to authorities. Surely Mr. Cripp's last edition of "Old Plate" was out before this volume was through the press; at all events the articles on chalice and paten, etc., have much suffered from relying on the edition of 1881, since which date the whole question of old church plate has for the first time been clearly elucidated by Messrs. Hope and Fallow. The preface states with some reason, that—"in the desire to limit the book in size and cost, so as to make it widely useful, systematic completeness has been sacrificed, and the subjects most likely to be useful, have been arbitrarily selected." It is rather difficult after this statement to quarrel with the selection of subjects, but surely a few of the articles have no connection with the Church of England, as for instance the one on "Swedenborgians," and we are much surprised at the omission of others. When the next edition is called for, would it not be wise, in a book intended for general circulation in the church, to omit the whole of the long article on "Ritual Judgments?" Surely the writer might be asked to say one word on the other side, or at least read the report of the Royal Commission on Ritual. Room for various important omissions might readily be found by omitting several questionable conclusions, and little moral tags and quasi judgments that are

tacked on to some of the articles. We had noted down a short list of mistakes, but as there is for the most part a remarkable accuracy in these pages, it would be scarcely fair in a short notice to give them. One very usual blunder may just be mentioned on page 526, in an article on "Romanists"; when writing of Elizabeth's reign, it is said that—"it was not until the Jesuits sent some of their order here, Parsons, Campian, and others . . . that the Government began to take severe measures against them." Though Dr. Cutts could bring forward several modern historians of repute in support of this statement, it is absolutely untrue. Dr. Cutts won his spurs in literature by his excellent manual on "Sepulchral Slabs and Crosses" nearly forty years ago. He would be conferring a great boon on archaeologists if he would give them a new and enlarged edition.



THE MYSTERY OF THE AGES CONTAINED IN THE SECRET DOCTRINE OF ALL RELIGIONS: By Marie, Countess of Caithness, Duchesse de Pomar. C. L. H. Wallace. Demy 8vo, pp. xxxii, 541. Price 10s. 6d.—Perhaps the *raison d'être* of this book may be best explained by the quotation of a passage occurring towards the end of the work, and which, like a woman's postscript, contains the pith of the whole. "The religions hitherto instituted have been man-made religions. Man made his creed, and forced it upon woman; and that creed nearly always ignored the most noble sentiments, feelings, and aspirations of woman, and crushed her whole being into the dust . . . Woman . . . will have to be taken into the fullest consideration. Woman is naturally nearer to God than man." This being the case, what follows is not surprising. "By brooding over the chaos of one's mind," there has arisen a feminine desire to obtain a sort of Christian license to deal with magic and its secrets, which are to be obtained by the practice of Yoga—"a laborious tuning to bring man in accord with Divine harmony." When this point is attained, the adept may "walk in the sky—understand the language of brutes—vanish at pleasure—enter into his neighbour's body and take possession of his living skin." The secrets of futurity are, of course, included. In the very next paragraph we are asked "to imagine what the consequences would be, should a vicious being become possessed of that power." A vicious being in accord with Divine harmony!! To guard against such a calamity, we can well understand the assertion that the teachers of every system of philosophy hid Divine secrets under a farrago of Kabbalistic nonsense. It was the wisest thing they could do under the circumstances; but we fear they hid them a little too deep sometimes, for "the Kabbalists and Hermetists have a most peculiar humour, which no one who is not in the same way of thinking can appreciate. They have solemn jokes, serious puns, cool contradictions, and grave misstatements for those who are on a lower plane. Deliberate mystifications stand at times side by side with the most outspoken, honest, and absolute truths." A religion that admits deliberate deception into its armoury is not to be feared; and an earnest neophyte, seeking for truth, would naturally be disgusted with the winks of the initiates. We confess that there is a fine vein of humour in the opinion that much of the evil among us is due to the machinations of demons who are spontaneously evoked by the blood shed in our slaughter-houses. In future, we shall dread our butcher as a magian in disguise. Does this account for the high price of meat? When we read that "the spirit of Hierarchic obscurantism, far from being annihilated by the Christ, availed itself of that symbol, and acquired a new career of life and power," we cannot help recalling the old saw, "the devil can quote scripture for his own ends." Finally, women are to regenerate religion by a society for the propagation of this Hermetic Theosophy, "The able president of which is a young (?) and lovely (?) lady," whose photograph, we presume, adorns the title-page as a sort of personification of Theosophy. It is not a hundred years since the exponents of a new religion enthroned the goddess of reason at Notre Dame. Thus does history repeat itself.



FOURTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY: By J. W. Powell, Director (Smithsonian Institute), Government Printing Office, Washington. This is a magnificent volume in small folio; a monument to the patient

industry and high capacity of the group of American scholars who have produced it. It is illustrated with no less than 83 plates, many of them coloured, as well as by 595 cuts. The two great divisions of the present volume are the Pictographs of the North American Indians, by Garrick Mallery, and the Pottery of the ancient Pueblos of the Mississippi Valley, by William H. Holmes. Colonel Mallery ably marshalls his subject, opening with the rock-carvings or petroglyphs of great variety of districts throughout the States, supplemented by some foreign examples. Another section relates to the instruments used in pictography for carving, drawing, painting, and tattooing. The materials upon which pictographs are made are treated of, such as natural objects like bone, wood, skins, gourds, shells, the human person, etc., or artificial objects like lances, arrows, canoes, paddles, or pottery. One very interesting part of the volume, most profusely illustrated, shows how the Indians use pictographs as a record of the lapse of time, as shown by the Dakota and Corbusier "Winter Counts." The Winter Counts of the Dakota Indians was kept year by year on a cotton cloth about a yard square, in black and red figures, on which was marked each successive winter some picture illustrative of the leading incidents of the year. This cloth contained the record from 1800 to 1871. Thus the first appearance of small-pox is chronicled for the year 1802, and the first capture of wild horses by the tribe in 1813. Other parts of the same subject are rich in interest, and full of suggestive matter as to the origin of heraldry and of written characters. Such is the census or roll-call of his followers drawn up by Red Cloud, in which there are different outline denominations for each of his 289 adherents. The concluding essay of the volume, by Mr. Holmes, on the "Origin and Development of Form and Ornament in Ceramic Art," shows much power and originality of conception; it will prove to be of great value to the students of ancient pottery on this side the Atlantic.



LEGENDS AND POPULAR TALES OF THE BASQUE PEOPLE: By Mariana Monterio. Illustrated in photogravure by Harold Copping. *T. Fisher Unwin*. Fscap. 4to, pp. vi, 264. Price 10s. 6d.—Legends, such as these, introduce us to the inner life of an interesting people, and we can discern in them a simple faith in all that is good, reverence for holy places and things, respect for parents, and strong family affection. Limited in their intercourse with an outer world, these people preserve the manners of their fore-fathers, their belief in the ultimate triumph of virtue and the defeat of temporarily successful vice. It is to be regretted that one result of contact with strangers is, that now "the rustic husbandman appears ashamed to recount those tales which at one time he listened to with enthusiasm and with implicit faith." It need not be so, poetic fancies may well enshrine moral truths, without injury to their value; if rocks and trees are invested with spirits, or clouds and light personified, it is always for the protection of the good and the punishment of the wicked. The legend of the Devil's Bridge has its counterpart in all lands, with a history of an impassable river, a soul paid as the price of the bridge, the work done in a night, and the final disappointment of Satan by the interposition of heaven. The tie of clanship is, as usual among primitive people, very strong, and consequently some of the tales hinge upon family feuds, which almost suggest the Corsican Vendetta. The rendering of these tales in English is well done, though now and again we come upon words and phrases which suggest foreign idioms. The four engravings are works of art, and sufficiently exciting in character. The book is nicely set up; children should enjoy it, and many of their elders will not despise a dip into its folk-lore.



THE KABBALAH UNVEILED: By S. L. Macgregor Mathers. *George Redway*. 8vo, pp. viii., 389. Price 10s. 6d.—Every man with a craze claims to have the thinking portion of humanity as his disciples;—generally, it would seem, the smaller the following the greater the claim to monopoly of thought. Some years ago a wise-acre was supposed to have attempted the revival of worship of the ancient Roman deities: now, among other absurdities, it is asserted that—"a powerful wave of occult thought is spreading through society," and to assist this, to explain the Bible,

and to regenerate Christianity, the Kabbalah has been translated into English. It is difficult to believe that anyone can gravely assert the truth of this work of Rabbinism gone mad, much more so that he should imagine it can influence religion in a stable mind. It is too ponderous for a farce, too absurd for serious study. We doubt whether even American humour, with its too common flippancy towards sacred things, would have laid down a description of the "Evolution of the Deity from a negative into positive existence," or arranged a pedigree for the Most High. The pages of blasphemy in which His anatomy is revealed (!) surpass anything out of Hanwell. We owe Hanwell an apology for the comparison. With one of the axioms laid down we are willing to agree, "Every week, that is, every fourteen thousand years, the soul bathes itself, and reposes in the jubilee dream of forgetfulness." If the author will bathe regularly and begin at once, nobody will mind.



LONDON IN 1887: By Herbert Fry. *W. H. Allen & Co.* Fscap. 8vo, pp. xvi, 263. Price 2s.—We should not in this place notice any mere guide-book, however excellent it merits might be, but this is a work that is a most pleasing contrast to the great majority of cheap hand-books of a topographical description. It is wonderful to find what a mass of well-digested and attractively compiled material bearing upon the old history and various associations of the metropolis is here brought together within a reasonable space, and at a most modest price. The preface successfully claims to set before the people the fascinating story of London, and to describe in brief but accurate terms its ancient associations, its venerable edifices, and its varied memories. The old streets of London are full of interest, and many of its newest suburbs have arisen on ground that was at one time almost classic soil. And yet how many an educated Londoner, as well as country visitor, pass heedlessly along its thoroughfares, destitute of that which should lend a charm to business, or intensify the pleasure of a holiday. No one can be disappointed with this book, whether he buys it for its antiquarian lore, or for the accurate modern information. Though this greatly improved edition, the seventh year of its issue, still bears the name of Mr. Fry, we believe it no secret that, since Mr. Fry's death, it is now edited by the very pen of Mr. S. W. Kershaw, F.S.A.



OBITER DICTA (Second Series): By Augustine Birrell. *Elliot Stock.* Fscap. 8vo., pp. ix., 289. Price 5s.—This is a second series of essays by Mr. Birrell, whose first effort in this direction was so well received by the literary world. The subjects in this volume are Milton, Pope, Johnson, Burke, the Muse of History, Charles Lamb, Emerson, the Office of Literature, Worn-out Types, Cambridge and the Poets, and Book-buying. The style is winning, and the opinions vigorous and original; but it would be an improvement if the essayist kept a little more in the background his own remarkably good opinion of himself. Nobody but a conceited man would say, in an affected mock-humble way, that he has never been in the reading room of the British Museum, though living in Lincoln's Inn. The brief sparkling essay on Cambridge and the Poets is a good example of Mr. Birrell's style and mettle. "Why," he asks, "all the English poets, with a barely decent number of exceptions, have been Cambridge men, has always struck me, as did the abstinence of the Greeks from malt, Mr. Calverley, as 'extremely curious.'" But here many an Oxonian will be ready to join issue with him, both as to the fact itself, and as to the composition of his opening sentence.



HERALDIC CHURCH NOTES FROM CORNWALL: By Arthur J. Jewers, F.S.A. *Mitchell & Hughes*, 1887. Imp. 8vo., pp. viii., 243. Price 21s.—This work, which contains all the heraldic and genealogical particulars of every memorial in the ten churches in the Deanery of East, is of a class which we are always glad to welcome. The plan of the author is to take one by one the monuments, mural or otherwise, in the churches with which he deals, and proceeding to trace the history of the family to whom the deceased belonged from various sources, he illustrates

and supplements such history from the registers of the parish, and from wills and documents which he has from time to time been able to note. This work is very well done, and our author is able to correct many misstatements in printed pedigrees and elsewhere. The churches treated of are Rame, St. John's, Sheviocke, Saltash, East Antony, St. German's, St. Stephen's, Botus Fleming, St. Dominic, and Maker. Restoration in these churches, or elsewhere, has been productive of much mischief. Monuments and stones described by Mr. Jewers, from notes made by him not long since, have now altogether disappeared, and in all probability, except in his pages, no record of them remains. For this reason, independently of any other, the work has a value which renders its acquisition of importance to every Cornishman, or to any one taking an interest in this westernmost county. Cornwall is more fortunate than other counties—she has an extensive topographical and genealogical literature, and *The Heraldic Church Notes from Cornwall* will take no unworthy place on the shelves with the larger volumes of Borlase, Maclean, Vivian, and others. We must not omit to say that the author gives numerous good woodcuts of shields of arms from his own drawings.



WITNESSES FOR CHRIST, AND MEMORIALS OF CHURCH LIFE FROM THE FOURTH TO THE THIRTEENTH CENTURY: By Edward Backhouse and Charles Tylor. *Hamilton, Adams & Co.* 2 vols., medium 8vo, pp. viii, 447, and x., 577.—These volumes are described as a sequel to the "Early Church History" issued by the same authors in 1885. Mr. Backhouse is, however, now dead, so that though the arrangement of the book was his, and though many of the illustrations are from his pencil, Mr. Tylor is alone responsible for the present work. It is an exceptionally difficult work to criticise, particularly in the short space at our disposal; for the writing and research are singularly uneven, and the sentiments of the author strangely intermixed. The illustrations by the late Mr. Backhouse share the same characteristic. Some are attractive, valuable, and unique; other, poor in conception and common-place in execution. The frontispiece to the first volume, done in chromolithography, of the Black Virgin of Bologna, traditionally ascribed to the brush of St. Luke, is excellent and fascinating. The chromos of the Marble Sarcophagus at Milan, said to be the tomb of Ataulfus, husband of the Empress Galla Placidia, and that of the Empress at Ravenna, together with several of the wood-cuts and facsimiles of MSS., are attractive and valuable. But the coloured frontispiece to the second volume, of the Pine Forest of Ravenna, is poor and unworthy of the book, whilst the fanciful designs of the destruction of Monk-Wearmouth Monastery by the Danes (A. D. 870), and of the last survivor of the Publicani at Oxford (A. D. 1160) standing in the snow, are childish, and hardly up to a cheap illustrated paper level. Here and there the letterpress of Mr. Tylor shows evidence of some original research and labour after accuracy; but then in other chapters we find him quoting writers like the notoriously inaccurate and ingrainly prejudiced D'Aubigny, as if they were infallible authorities. Picturesque and striking language as to the life and times of St. Ambrose or St. Jerome, changes into slipshod English when discoursing of monastic life in the middle ages. Of the fitness of Mr. Tylor to write about these "Memorials of Church Life," in a way that could by any impossibility recommend itself to a true member of the Church, some idea may be formed, when it is found that he condemns in most contemptuous fashion the opinions and practices of every one of the Fathers of the 4th and 5th centuries, Athanasius, Jerome, Chrysostom, Basil, the two Gregories, Clement of Alexandria, Augustine, etc., as false, un-Christlike, dreamy, and superstitious. Has it ever occurred to the author that these holy men, living fourteen centuries nearer the times of Christ and His Apostles, in all probability, knew a little more about His teachings and what the worship of His Church should be than does Mr. Tylor of the present day? At all events they were nearer to the Master in humility. Nor with all the references to Christian art, and its description both by pen and pencil, found throughout Mr. Tylor's pages, can we accept these volumes as anything but misleading and vain on such a subject, when we read that it is the deliberate opinion of the author that "Christian worship is not assisted by art." Corruption and beauty, to his disordered mind, seem almost synonymous terms.

THE HISTORY OF NEWBURY: By Walter Money, F.S.A. *Parker and Co.* Medium 8vo, pp. 23, 595. Price 21s.—Except for a little lack of lucidity in arrangement, and for a few venial sins of omissions, we have nothing but praise to give to these 600 pages of Mr. Money's history of the Berkshire town of Newbury. It is one of the best borough histories that has been written. Beginning with an account of the Roman and English settlements on the river Kennet, and passing on to the Domesday era, Mr. Money then arranges his materials under the different centuries, from the twelfth to the nineteenth. A second part, of some 150 pages, deals exclusively with the ecclesiastical history. Mr. Money is fortunate in his subject, for we doubt if there is another small town in the kingdom round which so many interesting or important incidents centre, century after century. Thus in the 12th century, we have the pathetic tale of the boy-hostage and King Stephen at the siege of Newbury; in the 13th, the keeping of King John's hounds, and the royal tournament there under his son Henry III.; in the 14th, the puzzle of the "Troyte de Newbery;" in the 15th, the establishment of an hostelry by Winchester College the cruelty to the inhabitants by the three Lancastrian lords in 1460, and the insurrection in favour of the Duke of Buckingham in 1483; in the 16th, the "Newberrie Archers," of Flodden Field, and the visits of Henry VIII. and Queen Catharine, of Protector Somerset and Edward VI., and of Queen Elizabeth, who granted the town a charter; in the 17th, the visit of James I., and the repeated visits of Queen Anne of Denmark, the two battles of Newbury 1643-4, the Dutch prisoners interned there in 1653, and the post-restoration visits of Kings Charles, James, and William; in the 18th, Queen Anne's visit, the "Flying Coach" at 4½ miles per hour, bread riots, Kennet and Avon canal, and at the close the Volunteer Association; and in the 19th, the Royal Jubilee of 1809, with various interesting incidents down to the current Jubilee of 1887. The value of the book is much increased by a plan of Newbury in 1768, by a map of the Roman roads in the neighbourhood, and by a plan illustrating the position of the Domesday manor, all printed in colours.

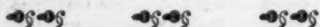


STAFFORDSHIRE HISTORICAL COLLECTIONS, Vol. VII. Edited by Major-General the Hon. George Wrottesley, *The William Salt Archaeological Society.* Royal 8vo, pp. lvii, 444. The seventh volume of the Salt Society's proceedings continues to maintain the high degree of merit that has characterised its transactions from the first. Major-General Wrottesley continues his original and translated extracts from the Plea Rolls of the Public Record Office, covering the ground from 1294 to 1307. He also gives to the Society the Exchequer Subsidy Roll of 1327, with an introduction and notes. The amount of able, continuous, and laborious work bestowed upon the somewhat thankless and unshowy task of thus bringing together, year after year, original material for the elucidation of the history of the county of Stafford, as undertaken by Major-General Wrottesley, is most unprecedented and generous. There are but few who can really grasp all the toil and close attention which his work represents, but those who do understand it are full of grateful appreciation. The second part of this volume consists of a history of the family of Swynnerton of Swynnerton, by the Hon. and Rev. Canon Bridgeman.



REPORTS OF ARCHÆOLOGICAL SOCIETIES. Since our last issue, we have received two valuable volumes from northern societies, one from that old-established association, second only to the Society of Antiquaries itself in the value and extent of its work, the Society of Antiquaries of Newcastle-upon-Tyne—the other from that younger but almost equally vigorous body, so ably directed by Chancellor Ferguson, the Cumberland and Westmoreland Antiquarian and Archæological Society. The second part of vol. XII. (new Series) *Archæologia Aeliana* contains a great variety of papers, most of them well illustrated. One of the best of these is by Chancellor Ferguson (it also appears in the Cumberland volume) describing recent excavations on the Roman Wall, chiefly at Poltross Burn, where the military road and wall cross the ravine close to the Gilsland Station. Another valuable paper is by Rev. G. R. Hall, F.S.A., on recent explorations of British

barrows near Birtley, North Tynedale. The first part of vol. IX. of the transactions of the Cumberland and Westmoreland Society, well sustains the previous reputation of this association. The Rev. H. Whitehead continues his description of the Church Bells of Cumberland, but we wish that there were more illustrations. Chancellor Ferguson contributes a valuable account of Kendal Castle, with plan and sections. Is there not just a little over balance of Parish Registers and Churchwarden Accounts in this volume?

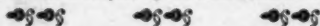


ON THE SEALS OF THE BISHOPS OF SALISBURY. By John Wordsworth, D.D., Bishop of Salisbury. *Bennett Brothers, Salisbury*, pp. 16.—There are two reasons why this small pamphlet, which is the reprint of a paper read at the recent meeting of the Royal Archaeological Institute, at Salisbury, should obtain extended notice, and thus, we trust, specially commend it to our readers. In the first instance it is unique, and in the second instance it is exceedingly well done. It is really very remarkable that hitherto there has not been a single monograph, nor even the briefest paper, so far as we can ascertain, on the episcopal seals of any English See. The late Mr. Laing's work on Scottish Seals give a catalogue of as many as 223 seals of Scotch Bishops, and Mr. W. H. St. John Hope has this year contributed to the Society of Antiquaries two valuable papers on English Episcopal Seals (*Proceedings of Society of Antiquaries*, vol. xi., No. 3), based on the collection of the late Mr. Albert Way. Some engravings of episcopal and other seals are also scattered throughout the Journals of Archaeological Societies, or in the older county histories, such as Shaw's *Staffordshire*, or Nash's *Worcestershire*. Episcopal seals represent the best art of each period, and they are also of far greater and more diversified interest than might at first appear to be the case. Bishop Wordsworth says:—"To the theologian the subject is of some interest, especially in regard to the counter seals, as showing the types of devotion which prevailed in the centuries immediately preceding the Reformation, and the changes of feeling which succeeded it. To the ritualist (using the term in its proper sense) they offer certain useful indications of ecclesiastical dress, ornament, and custom. To the local historian they should be naturally of very high value, especially as the arms figured do not always agree with those given in books which deal with the subject, and in this field raise many interesting and difficult questions. To the epigraphist the continuous series and development of the lettering ought to be very helpful in determining the epoch of other undated inscriptions."

With regard to the diocese of Sarum, Bishop Wordsworth has collected seals of 21 out of the 34 pre-Reformation Bishops, and 27 out of the 34 subsequent holders of the See. On each of these, interesting and valuable comments are offered. To complete the series, the following are still needed, and if any of our readers can give information respecting them, we are sure it will be gratefully received by the Bishop.

Herman.....	1075	Nicholas Bubwith	1407	Edward Guest	1571
Osmund	1078	John Chandler.....	1417	Henry Cotton...	1598
Roger	1107	Thomas Langton...	1485	Martin Fotherby	1618
Jocelyn	1142	John Blythe	1493	Robert Townson	1620
Giles de Bridport...	1256	Henry Dean.....	1500	John Earle.....	1663
Walter de Scammel	1284	Edmund Audley ..	1502	Alexander Hyde	1665
Henry Braundeston	1287	Nicholas Shaxton	1535		

We hope that this paper will be but the precursor of a more elaborate and illustrated treatise on the same subject by the same learned author.



BOOKS RECEIVED.—Among the books received this quarter are Cassell's *Art Magazine*, as attractive as ever; the *Western Antiquary*; the *East Anglian*; and from Vizetelly and Co. another volume of that excellent "Mermaid Series" of old English dramatists *Congreve's Plays*, edited by A. C. Ewald. Price 2s. 6d. *Gray's Manual for the Topographical Collector and Genealogist* (Leicester Square) is the first of a new series of book catalogues arranged under counties, with biographical, bibliographical, and topographical notes. Mr. Gray is one of the best and most reliable dealers in topographical works; his new series of catalogues promises to be both attractive and useful.

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A SKETCH
OF
THE LIFE AND DEATH
OF
LLEWELLYNN JEWITT,
F.S.A., ETC.

BY WILLIAM HENRY GOSS, F.G.S., ETC.

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A Sketch of the Life and Death of Llewellynn Jewitt, F.S.A., etc.

LLEWELLYNN JEWITT, the projector of *The Reliquary*, and its editor and principal contributor during the twenty-six years of its existence, was born at Kimberworth, near Rotherham, on the 24th November, 1816. He was the youngest and seventeenth child of Arthur Jewitt and his wife Martha, who was the daughter of Thomas Sheldon. Arthur Jewitt was a well-known and successful topographical writer in the early part of this century, and a memoir of him appeared in the *Gentleman's Magazine* of 1852. He was author of a "History of Lincoln," "History of Buxton," "Lincolnshire Cabinet," Handbooks of Geometry and Perspective, and many other works. In 1817 he started *The Northern Star*, a Yorkshire topographical magazine, which he continued for several years. He was a remarkably energetic and active man, with stern firmness of will. He himself was the sole tutor of his son Llewellynn. He was a man of strong constitution, and a despiser of all doctors' stuffs. Whenever he felt himself getting out of sorts his custom, even in his old age, was to put aside his work, have his saddle bag filled with a few necessaries of travel, mount his horse and ride away, anywhere, until he was weary; then rest at an inn, and so on for days, and sometimes for weeks, until his health was restored, when he would return home. His panacea until the last was riding-exercise, and change of air and scene. The spurs which he used on his journeys are now in my collection of curiosities. He was the son of Arthur and Mary Jewitt, of Sheffield, where he was born. His birthday was March 7th; so was his wedding-day; and so was his death-day. He died at Headington, near Oxford, and was buried in the churchyard there at a great age.

Llewellynn Jewitt's eldest brother was the Rev. Arthur G. Jewitt, and he also was a literary man, and wrote "Wanderings of Memory," and "Self-Knowledge," and several of his sermons were published. His next eldest brother was Orlando Jewitt, the eminent architectural engraver, to whom the famous archæologist, Charles Roach Smith, F.S.A., refers in his "Retrospections, Social and Archæological." * Writing of Llewellynn Jewitt (before the death of the latter) he says:—"He was one of the earliest members of our Archæological Association, to which he communicated an attractive and valuable paper on the discovery of a Roman Villa, at Headington, near Oxford (where he then resided), profusely illustrated by woodcuts of

* London: George Bell and Sons, York Street, Covent Garden, 1886.

his own engraving. In this elegant and indispensable art he vied with his brother, Orlando Jewitt, the eminent wood-engraver of Mr. J. H. Parker, and of the Archæological Institute; him, indeed, he greatly assisted with his pencil. Like Fairholt, he was employed by Stephen Sly in illustrating most of Charles Knight's popular works. He executed almost the whole of the drawings for "London Interiors," and at an immense amount of tedious labour, an architectural picture of London from Hyde Park Corner to Aldgate Pump. Illustrations and letterpress he contributed to the popular works of his friend John Timbs, 'The Mirror' included, in which I and Fairholt made our first appearance in the literary world." The Jewitts were a talented family, and Llewellynn, the seventeenth child, was the greatest genius of them all.

In 1818 the family removed from Yorkshire, where their ancestors had been settled for many generations, and lived at Duffield, in Derbyshire. The first glimpse we get of Llewellynn Jewitt here is a reflected one. In 1835, Frederick William Fairholt, who afterwards became so famous as an artist and author, first visited Derbyshire. He brought with him a warm introduction from the Rev. Arthur G. Jewitt to the latter's father, at Duffield. Fairholt wrote an interesting diary of that journey, which his executor, Charles Roach Smith, afterwards handed to Llewellynn Jewitt, who published it in volume xxi. of *The Reliquary*, entitled, "Diary of the first visit to Derbyshire, by the late F. W. Fairholt, F.S.A." It commences at the date 1835, May 27—which should be July 27—and after 18 pages of very small print we come to the date 9th August, Tuesday, on which day Fairholt had visited the Derby China Works, and thence started to visit Mr. Jewitt, at Duffield, whose son Llewellynn was then about 19 years old, and was at home and saw Fairholt, who was then 21. And that day the two young men formed that friendship which endured to the last day of Fairholt's life. And these are Fairholt's words in his diary:—"Having made a lengthy stay at the china manufactory, and seen the whole process of forming articles simple or elaborate, we left the establishment greatly pleased by the ingenuity and talent evinced in this branch of art, and having taken a short rest, set off for Matlock, but stopped on the road at Duffield to visit Mr. Jewitt [Llewellynn's father]. He made us stop to dinner, and kept us so late that it was nearly six o'clock before we resumed our route. The road, which had not been inaptly described to us as being 'level as a bowling-green,' was very beautiful all the way from Derby." After describing the benighted journey as far as Cromford, Fairholt continues:—"We entered the first inn opposite our road, and having bespoke a bed, made a good supper of bread, cheese, and ale, and began to think of going off to bed, when a damsel entered, and told us that her sister had made a mistake when she told us we could sleep there, as all the beds were engaged before. She expressed her sorrow, and directed us to some other houses in the village, promising at any rate to shelter us for the night if we could not get a bed elsewhere. In no very good humour we left the house, and inquired at two or three places for the necessary accommodation,

but without success, till at last we were lucky enough to knock up the people of a closed public-house, who, I believed, turned out some of their own family to accommodate us; but whether it was owing to drinking so much wine, or walking too far, or all combined together, I know not; this only I know, that I felt so hot and so fidgety that I could not sleep, and never passed a more unpleasant night." Thus the subsequently great Fairholt describes his introduction to the Jewitts on the 9th August, 1835, which materially influenced the future career of the then young Llewellynn. And here we get a hint of the old Jewitt hospitality which was so notably perpetuated by the subject of this memoir. For the Fairholt supper was "bread, cheese, and ale," and it was at the prolonged entertainment at Duffield where "he made us stop to dinner, and kept us so late," that they had been "drinking so much wine." It was natural that a lasting friendship should result from this convivial meeting of two young fellows whose tastes and talents as artists, antiquaries, authors, and men of rare wit, were so nearly identical; and after the death of his friend, on the 3rd April, 1866, Llewellynn Jewitt wrote his "Memory," in volume vii. of *The Reliquary*, in which he speaks of him as "one of my earliest and most cherished antiquarian friends, one whom I have known from my youth, and for whom for through more than 30 years of uninterrupted friendship I have had the warmest affection."

This journey of Llewellynn Jewitt's early friend was his very first start out of his native London. In his own words he had reached twenty-one without "ever seeing how cabbages were made." And, strange to say, although this first journey pleased him by its novelty, he ever after grew more attached to London, and more and more disgusted with everything rural. As to never having seen how cabbages were made, that must have been because he had never cared to look, for, in his youth he used often to make excursions into the suburbs of London to sketch from nature, and passed many a growing cabbage-garden without heeding it. There was another occasion on which he complained of a bad night in the country, instigated by my venerable friend Samuel Carter Hall, F.S.A., in his "Recollections of a Long Life,"* thus: "I remember his town-bred instincts manifesting themselves in an amusing fashion when he was my guest at Addestone. The house was full and I was obliged to allot him a bedroom in the gardener's lodge. In the morning when he came in to breakfast, I asked him how he had slept. 'Very badly,' he answered, 'I was kept awake all night by the nightingales.' 'Well,' I said, 'if you were destined to be sleepless, it was at least something to be made so by the sweet bird, most musical, most melancholy.' 'In plain truth' he replied, 'if you are to be kept awake, I don't see much difference between nightingales and cats!'"

Fairholt designed for himself a seal, with a pen and pencil placed saltire-wise and a letter F upon them in the centre, surrounded by the legend "The meanes to lyve, these dothe me gyve." The same

* London: Richard Bentley & Son. 1883.

device, without the legend, appears on the mural brass enamelled tablet erected in the church of Stratford-on-Avon to the memory of Fairholt by his friend Charles Roach Smith. After the death of Fairholt, Charles Roach Smith handed this seal to Llewellynn Jewitt, the legend being as applicable to one author-artist as to the other, and Llewellynn Jewitt used it ever after more often than his own armorial seal. Of his armorials I will speak after leading to that subject by reference to a famous ancestor of the family.

I mean Master Robert Juet, the favourite companion of the great Commodore Henry Hudson, and co-discoverer of Manahata, now called New York. The family being very ancient, or, rather, the name being very ancient, the spelling has become varied in the different branches, and it is also spelt Jouet, Jewett, Jowett and Jowitt. Washington Irving, author of "Knickerbocker's History of New York," speaking of the great Commodore's friend and companion, says: "By some his name has been spelled *Chewit* and ascribed to the circumstance of his being the first man that ever chewed tobacco; but this I believe to be a mere flippancy; more especially as certain of his progeny are living at this day, who write their names Juet. He was an old comrade and early schoolmate of the great Hudson, with whom he had often played truant and sailed chip boats in a neighbouring pond, when they were little boys; from whence it is said the Commodore first derived his bias towards a sea-faring life. Certain it is that the old people about Limehouse declared Robert Juet to be an unlucky urchin, prone to mischief, that would one day or other come to the gallows. He grew up as boys of that kind often grow up, a rambling heedless varlet, tossed about in all quarters of the world—meeting with more perils and wonders than did Sinbad the Sailor, without growing a whit more wise, prudent, or ill-natured. Under every misfortune he comforted himself with a quid of tobacco, and the truly philosophic maxim, that 'it will be all the same thing a hundred years hence.' He was skilled in the art of carving anchors and true lover's knots on the bulk-heads and quarter-railings, and was considered a great wit on board ship in consequence of his playing pranks on everybody around, and now and then even making a wry face at old Hendrick when his back was turned. To this universal genius are we indebted for many particulars concerning this voyage, of which he wrote a history at the request of the Commodore, who had an unconquerable aversion to writing himself, from having received so many floggings about it when at school. To supply the deficiencies of Master Juet's journal, which is written with true log-book brevity, I have availed myself of divers family traditions, handed down from my great-great-grandfather, who accompanied the expedition in the capacity of cabin-boy."

Now it seems hardly satisfactory to regard this frivolous Master Robert Juet as the ancestor of the learned and stately Llewellynn Jewitt. But it matters little. It is generally considered that the greatest and noblest specimens of mankind had a jackanapes ancestry. Besides, it is better to be greater than an ancestor than to degenerate from him. And after all there is something remarkably co-incidental

in the tastes and some of the qualities of the Juet of Washington Irving, and the subject of this memoir. Master Robert Juet was skilled in the art of wood engraving. So was Llewellynn Jewitt. Master Robert engraved anchors and true lover's knots. There never was a man to whom these symbols more truly belonged than to Llewellynn Jewitt. He was ever a most hopeful man, whose faith in a beneficent ruling Providence was too deeply anchored ever to be disturbed by the direst adversity, for he was a man of great sorrow as well as of hope and of joy. And he was a most true and faithful lover from the first to the last. Then Master Robert Juet is described as a great wit. Llewellynn Jewitt was a very great wit, the most ever-ready wit that I have ever met with. Wit was as much half his nature as it was half his name. Then Robert Juet was a writer and historian in an age when the art was limited to a few. Llewellynn Jewitt was a great writer and historian. But in one thing there was very great dissimilarity. Master Robert Juet could under every misfortune "comfort himself with a quid of tobacco." The commodore, Henry Hudson, had probably imparted to him this habit, he himself having learnt the use of tobacco direct from Sir Walter Raleigh. My dear friend detested tobacco. On one occasion I tried to get him to praise the flavour of a fine Havana. "Whatever it may be," he replied, "it is tobacco: and I detest tobacco in any and every form. It is strange" he continued "that my very name has been attributed to the circumstance that an ancestor used to *chew it!*" And he looked disgusted, very.

It has occurred to me that when the Jewitt arms were granted it is possible that the three-masted galley had reference to the good ship The Half-Moon in which Juet sailed with Hudson and in which they discovered New York. Had it been the ordinary one-masted galley it would have been less probable. Then his crest, the Demi-Pegasus is certainly maritime. The origin of Pegasus is attributed to Neptune as well as to the blood of Medusa; and the emblem of a ship in Egypt and Phoenicia was a winged horse which was called by the Egyptians Pegasus. The ancient inhabitants of Cadiz, a Phœnician colony, also called their ships winged horses. The word *sus* signified equally a ship and a horse, and Pegasus meant equally a bridled horse and a ruddered ship. The story of Perseus and Andromeda was the fabulization of the voyage of Perseus by sea to Ethiopia, whence he brought his wife Andromeda. The earliest historian would say that he went on a winged-horse, meaning on board a ship. The fabulist made him to ride through the air. The old English kings-at-arms knew all about this. But Llewellynn Jewitt seems never to have given it any thought, and in an article on "Derby Signs" in vol. IX of *The Reliquary* in speaking of "The Flying Horse" he entirely overlooks its maritime signification. He says: "The Pegasus is one of the supporters of the arms of Lord Berwick; and a Demi-Pegasus, regardant, wings addorsed, holding between its feet a flag of St. George, is my own family crest."

Llewellynn Jewitt's arms are:—*Azure*; a three-masted galley, sails furled *or*; flags *argent*, each charged with a cross of St. George *gules*.

Crest, a Demi Pegasus regardant, wings adorsed *argent*, holding a flag of the same charged with a cross of St. George *gules*. Motto, *Non Sibi*. Llewellynn Jewitt impaled his arms with those of the family of his wife, whose name was Elizabeth Sage, and they are :—*Gules*; on a chevron, *argent*, three old men's heads proper [sages], affrontée, habited in close caps, *sable*. Crest, a sage's head as in the arms. Motto, *Soyez sage et simple*. Some of the Jowett and Jowitt branches of the family bear arms and crest precisely the same as Llewellynn Jewitt's, excepting that the flags are all *gules*, instead of *argent* and St. George's cross *gules*. These all seem to bear allusion to Juet the Sailor. Yet those of the family who retain that simple spelling do not bear those arms, but the following :—*Argent*; on a cross *gules*, five fleurs-de-lis of the field.

Llewellynn Jewitt was so devoted to his beloved wife—the wife so well worthy of his never-abated love—and ever regarded her with such deference, that he associated herself and her name with himself and his name in everything. Even his armorial book-plate not only bore her family arms impaled with his, and their crest, but was encompassed with the words :—**E LIBRIS BIBL. LLEWELLYNN JEWITT R.S.A. ET ELIZABETHA UXOR EIVS.** He married this most excellent lady on Christmas Day, 1838. That day was chosen for the happy event to save working time. For Llewellynn Jewitt, now about twenty-two, had a few weeks previously gone up to London to join his friend Fairholt in the work of illustrating the leading popular literature of that day for Charles Knight and Stephen Sly; his ability both as draughtsman and wood-engraver being, under the training of his father and his brother Orlando, of a high order. So he hastened from London to Derby during the Christmas holiday to wed and take back his young bride to their new London home with as little loss of time as possible. During many an anniversary which I have spent with them at Winstor Hall and at the Hollies, this happy and bustling period has been dwelt upon. And thus Llewellynn Jewitt refers to it in his "Memory" of Fairholt: "In 1838, on my leaving Derbyshire and removing to London, we became constant companions, and after my marriage he for a long period spent his available time, especially on Sundays, with us. At this time he was principally engaged in illustrating Charles Knight's admirable series of works, on which works I too was for years principally occupied. These were the 'Penny Magazine,' the 'Pictorial History of England,' the 'Pictorial Bible,' the 'Illustrated Shakespeare,' the 'Penny Cyclopædia,' 'London,' 'Palestine,' 'Old England,' etc., etc., etc." This Christmas Day wedding proved one of the happiest of unions that is possible between man and woman. They continued true and constant lovers from their early youth to old age and until death. They have each assured me, and I am sure it is true, that they had never once quarrelled. And this was not the result of the absolute rule of one, and consequent absolute submission of the other. They treated each other and each other's opinions, uniformly, with such loving

deference, that they never differed to the extent of once arousing anger.

And this unabating love was the more admirable seeing that it never obtained renewal of zest from occasional separation. His occupation during the greater part of his life was at home, and he would remain in the house working in his study for weeks together. Nor did he shut himself up very closely in his study. He would be in and out, moving about the house all the day. How some wives would have tired of the society of some husbands thus either always at home, or, if abroad, still in company. I remember once asking him to join me in some outing, and his reply was: "My darling is not strong enough for the journey: we have never been separated, and never shall be now until parted by death." Of course it happened sometimes that important business called him from home for a day, when she could not accompany him, but such separations were very brief and seldom.

During their several years residence in London the amount of artistic work which passed from his hands was very great. He was always a hard and rapid worker. Besides the works already enumerated, on which he was engaged in conjunction with Fairholt, he contributed very largely to the *Pictorial Times*, *Illustrated London News*, *Literary World*, *Mirror*, and *Saturday Magazine*. And besides furnishing sketches for the illustration of these works, he contributed largely with his pen to some of them. As Charles Roach Smith says, in the second volume of his "Retrospections"—"No one but himself can do justice to his labours. To quote from one of his letters to me, he says, 'Mine has been (happily) a life of work; and the words *holiday* and *rest* have ever been discarded from my dictionary as obsolete!'" No one outside the circle of his own family could so well bear witness to the truth of this as myself, who was so frequently his guest. In his later years he himself could not have catalogued his past life's literary and artistic labours. And so much of his time was occupied in making gratuitous researches, and imparting gratuitous knowledge, that it will be safe to say more than half the labour of his life brought him no other compensation than—that which to him, however, was ample—the satisfaction of doing good to his fellows. Though stately in person he was not physically strong, yet he was capable of a wonderful amount of literary and artistic labour. Summer and winter, he was the first of his household to be astir, entering his library at from four to six o'clock in the morning, and he was always the last to retire at night. Although he never indulged in annual holidays, and never had any season of rest, he used to scheme grand outings for his guests by road and by rail. To his guests they were delightful holidays, but he always made them seasons of work for himself, and became completely tired out in ministering to his friends and searching out and elucidating the antiquities or beauties of the places visited, and in making notes for future articles. But, although it was hard and tiring, it was to him very happy work. Charles Roach Smith also says: "From the 'Ballads and Songs of Derbyshire,' 'The Dragon of Wantley,' and

a poetical tribute to Miss Nightingale, it is evident that Mr. Jewitt has imagination, a quality denied by nature to so many, and never to be acquired." In this brief notice there is no space for the introduction of his unpublished poems, but in the ample biographical volume, which I hope to complete later on, I shall introduce some of his metrical pieces, which exhibit high poetic power. Neither will the space allotted to this memoir permit me to introduce quotations from his voluminous letters to me, extending over the course of many years, in which are exhibited his goodness of heart, brilliancy of wit, and vigour of intellect. His children assure me that his correspondence with me far exceeded in extent that with any other of his numerous friends. It was this constant literary and frequent personal intercourse which enabled me to know him so well. His heart and motives of action were as open to me as bare clock-work under a glass shade, and ever to know him more was to find him more noble and lovable, and whenever there was anything to be read between the lines of his epistles it was always to his honour. He loved the Church, but, like Ruskin, he preferred the practice of the Christianity of Christ to its forms, although the latter he strictly observed. He was a most unostentatious Christian, with an intense hatred of every form of cant. He had a great contempt for sacerdotal innovations into the Protestant forms of worship, but was most kindly tolerant and respectful towards the true children of both the Roman and Greek branches of the Christian Church, numbering members of both among his dear friends.

It was soon after his marriage that he published his first book, his "Handbook of British Coins," which has since passed through several editions. And during his residence in London he made nearly the whole of the sketches, and a great many of the highly finished drawings for the steel plates of "London Interiors," one of the finest works issued at that time, and for which he had special means of access to the palaces, Government offices, and other "interiors." Another of his labours at this time was the main preparation of the "Journey Book," illustrated tours by the South Eastern Railway. The architectural picture of London, which he drew about this time, and to which I have already alluded, was nearly forty feet in length, and represented every house, shop, and public building from Hyde Park Corner on the West, to Aldgate Pump on the East, all drawn accurately to scale, and the vista of each street leading from the main thoroughfare given in perspective. Like Fairholt, he issued so vast an amount of unsigned work that his labours can never be estimated.

From London Llewellynn Jewitt removed to Headington Hill, near Oxford, in search of improved health for himself and his wife. His brother Orlando had preceded him to this place, and here they both worked at the illustration of Parker's "Glossary of Architecture," "Domestic Architecture," and many other works. In a few years they ventured back to London, and for awhile Llewellynn Jewitt had the management of the illustrations of *Punch*. It was when Douglas Jerrold was giving his "Story of a Feather," Albert Smith his sketches and "Physiologies" (he was then practising as a dentist in

Percy Street), Thackeray his earliest contributions, Kenny Meadows his cartoons of the "First Tooth," and other famous writers of the late past, including Mark Lemon, the Mayhews, and John Leech, were at their zenith. Health failing again, Llewellynn Jewitt had to abandon these London occupations, and, after a few more years spent in Oxfordshire, he accepted the post of chief librarian of the Plymouth Public Library, removed to that town, and at once identified himself energetically with the various literary and scientific associations of the West of England. It was owing to his good offices that the donation was made to the library of the splendid collection of ancient and modern MSS. by J. O. Halliwell, F.S.A. (now J. O. Halliwell Phillips, F.R.S., etc.) A description of these rarities was privately printed in 1853 by Mr. Halliwell. It forms a thick quarto volume, of which only eighty copies were printed. Llewellynn Jewitt also arranged with the late William Cotton, F.S.A., for the removal to the library of his magnificent gift of "The Cottonian Collection," consisting of rare books and all sorts of valuable works of art, of which he prepared and published a descriptive catalogue. In fact, during his management the building became too small for these magnificent additions, and had to be enlarged, when he arranged the entire collection to the admiration of the people of Plymouth and its visitors. And his work for their good did not end here. During his energetic, unpaid secretaryship of the Mechanics' Institution, the structure was entirely rebuilt and remodelled, in which work he was a valuable adviser, and the present noble and excellently arranged edifice was the result. He also held the same unpaid post at the Athenæum, or Plymouth Institution, and was unpaid curator of the Museum also. And he gave an impetus to the study of archæology and art in the district by reading many valuable papers at these several institutions. Let Plymouth ever remember its friend, Llewellynn Jewitt, with respect and gratitude. In the introduction to his "History of Plymouth," which was finished up at Winster Hall in 1872, he refers to his Plymouth days thus :—"To those kind friends who have aided me with information—and I am proud to feel and to know, that in the town I lived in for years and love so well, and with whose literary and scientific institutions I was so intimately connected, I have many friends—I beg to tender my warmest thanks."

From this scene of labour he removed, in 1853, with his family to Derby, that his wife, who had poor health, might have the benefit of her native air. Plymouth's loss was Derby's gain :—although his labours at Plymouth produced fruit which he did not take away with him, and which will last for ages yet to come. At Derby he became the unpaid secretary and the unpaid curator of the Town and County Museum, and the organizer, on behalf of that and other institutions, of numerous profitable soirées and conversaziones, and other pleasant scientific gatherings for their benefit. He also largely assisted in the amalgamation of Dr. Darwen's old Derby Philosophical Society with the Town and County Museum, for which Mr. M. T. Bass, M.P., with princely liberality, erected the present noble building. Llewellynn Jewitt also took a prominent part in the establishment and conduct

of the Working Men's Institute, and was for some years the unpaid secretary of the Mechanics' Institution. In 1853 he projected and started the *Derby Telegraph* as a monthly penny paper, which, on the abolition of the newspaper stamp duty, he issued as a penny weekly. This was the first cheap newspaper issued in the county, and he continued its editor until 1868, when he passed it to other hands, his residence being then changed to Winster Hall, in the High Peak. While living in Derby his energies were not confined to literature, art, and science. He was an enthusiastic promoter, and one of the earliest officers of, the Rifle Volunteers of Derby; and there was no more soldierly figure in the corps than his, then and since.

In 1860 he projected and started *The Reliquary*. Charles Roach Smith in his "Retrospections" says of this event, "I told him that I thought the title an unhappy one; and that it would prejudicially impede its success. I was wrong; persevering energy and ability counteracted the name, which I still think unfortunately chosen. To *The Reliquary* I gave Mr. Fairholt's journal of his visit to Derbyshire, Mr. Jewitt readily accepting it for its characteristic spirit of the author, as well as for old friendship with him." This quotation reminds me of an interesting incident connected with the start of *The Reliquary*. For many years I have received regularly from Llewellynn Jewitt the numbers of that journal as soon as published. When on a visit to The Hollies early in 1885, he asked me to let him know which of the early volumes I was short of, and he would endeavour to make my set complete. In March, 1885, I received from him as a rich gift the completion of the set, to obtain which he had to write to several "hunters up," as he called them, in different parts of the country, and even to friends who he thought might not value them. Facing p. 128 of the first volume, I found stuck—and it is still there—an autograph letter which runs thus: "Derby, Oct. 27, 1860. My dear Smith—I have never heard how you like No. 2 of *The Reliquary*, which I sent you three weeks ago. I hope you got it, and like it. I am looking out now so as to arrange contents of No. 3. Thomas Wright has promised me a few pages on Wroxeter for it. I hope he won't forget. My friends all tell me that No. 2 is better than No. 1.!!!—this is pleasant. I want something of yours in it sadly. Ever yours truly, L.L. Jewitt." That "Smith" was the famous author of "Collectanea Antiqua," who is now writing his third volume of "Retrospections," from the second of which I have just quoted his remarks on the start of *The Reliquary*. He had stuck that small note in "No. 2" at the time of its receipt and there it remains to this day. It is curious that it should pass back through the editor's hands to me twenty-five years after he had penned it in such good spirits. And it is curious to note that while the editor of the new archaeological journal was so hopeful of its future, and found his friends' praise of No. 2 so pleasant to him, the recipient of the little note confesses to us now that he did not then believe in its success, and he says, "I was wrong." Yes, for from that "No. 2" it has run its successful course to No. 106, over a period of twenty-six years,

and ends—as Llewellynn Jewitt's journal—only with the ending of the mortal career of its intellectually powerful and most persevering originator. In mentioning the circumstance of that little note to Charles Roach Smith, he replied, "Jewitt asked me for the early volumes of *The Reliquary* to complete a set. It spoiled mine; but I willingly sent them." Spoken just like this generous man.

And all the time that he was editing *The Reliquary* and so largely contributing to it, he was also writing regularly for the *Art Journal*, and continued to do so for nearly a quarter of a century; in fact until its venerable editor, Samuel Carter Hall, F.S.A., his and my own dear friend—a lofty figure in the history of British art—passed it into other hands. The other works which, during the same period, emanated from his pen were:

"The Ceramic Art of Great Britain, from Pre-historic Times down to the Present Day, being a History of the Ancient and Modern Pottery and Porcelain Works of the Kingdom, and of their Productions of every Class," in two imperial octavo volumes, illustrated with two thousand engravings. Of this work *The Times* said: "'The Ceramic Art of Great Britain' by Mr. Llewellynn Jewitt, F.S.A., is one of those works which are made possible only by a combination of learning and ability with abundant leisure, and above all the zeal which sympathy alone can give. . . . This is the only work devoted to the whole range of British ceramics, and that exclusively. Almost absolute knowledge, and a good sound judgment, have certainly been rewarded in the result of these two volumes." Llewellynn Jewitt planned this work while living in Derby, and had it in hand to my knowledge thirteen years, perhaps longer, completing it up at Winster Hall in 1877.

A second edition appeared in 1883. His other works are: "Grave-mounds and their Contents; A Manual of Archæology, as exemplified in the Burials of the Celtic, the Romano-British, and the Anglo-Saxon Periods." "Half-hours among some English Antiquities." "Half-hours among some Relics of By-gone Times." "The Life and Works of Jacob Thompson," the eminent painter. This is a splendid large quarto volume, profusely illustrated with steel plates and wood engravings. "The Stately Homes of England," a beautiful work in two volumes, illustrated with very fine engravings. Samuel Carter Hall assisted in the production of these volumes. "The Mountain, River, Lake, and Landscape Scenery of Great Britain," in three large folio volumes with coloured plates. "The Doomsday Book of Derbyshire," with photo-zinco-graphic fac-similes of the original MS., extended Latin text, and literal translation, with notes, glossary, notes on families, etc. "The Wedgwoods, being a Life of Josiah Wedgwood, with notices of his Works and their Productions; Memoirs of the Wedgwood and other Families; and a History of the Early Potteries of Staffordshire." This volume is profusely illustrated. "The Life of William Hutton, and History of the Hutton Family." "The History of Plymouth, from the Earliest Period to the Present," in quarto and in octavo, dedicated by special permission to the Prince of Wales. This important work is also

illustrated. "The Ballads and Songs of Derbyshire." "Chatsworth," illustrated. "Haddon Hall," illustrated. "The Cross in Nature and in Art," illustrated with more than a thousand engravings. "The Church Bells of Derbyshire, described and illustrated." "Manuals of Missal and Illuminated Painting," and of "Wood Carving." "Rifles and Volunteer Rifle Corps: their Constitution, Arms, Drill, Laws, and Uniform, with descriptions of Rifles, Revolvers, etc." "Roman Remains at Headington, near Oxford." "A Hand-book of English Coins." Several editions. "A Stroll to Lea Hurst." Several editions. "The Matlock Companion." Numerous editions. "The Traders' Tokens of Derbyshire, described and illustrated." "Anastatic Drawing Society's Annual Volumes." "Black's Guides to Derbyshire," and numerous other Guides. "Antennæ," a volume of his poems. "The Snow Path, and what it led to." "Catalogue of the Cottonian Library, Plymouth." "Florence Nightingale," a tribute in verse. "The Dragon of Wantley." "The Traders' Tokens of Sheffield."

This is a list of some of his literary labours, and it is very far from complete. He had also in hand a work too gigantic in its plan for any one lifetime, and it is necessarily unfinished. It is a "History, Topography, and Genealogy of the County of Derby." One of the most important of all his works is his last, which is now in the press, and will be magnificently illustrated; it is on "The Corporation Treasures of England,—the Maces, Seals, Chains, Insignia, Arms, Armour, Badges, Plate, &c., &c.," belonging to each corporate body.

In this brief memoir I shall have to omit the lengthy catalogue of his contributions to the *Art Journal*, running through more than twenty volumes. I have already given a list of several other journals to which he contributed in his early career, to which I have to add the *Intellectual Observer*, the *Student*, the *Book of Days*, the *Magazine of Art*, the *Artist*, the *Journal of Forestry*, *Mid-England*, the *Antiquary*, the *Exeter Diocesan Architectural Society's Transactions*, the *Journal of the British Archæological Association*, the *Archæological Journal*, *Chambers' Encyclopædia*, *Gentleman's Magazine*, *Herald and Genealogist*, the *People's Magazine*, *Social Notes*, *St. James's Magazine*, *English Society*, *Belgravia*, *Notes and Queries*, *Long Ago*, *Pottery and Glass Trades Journal*, *Leisure Hour*, and, indeed, most of the leading journals and magazines of the day. He also assisted either by his pen, pencil, or graver, in the preparation of a vast number of other important works, among which are his friend Thos. Bateman's "Ten Years' Diggings in Grave-mounds," at which diggings Llewellynn Jewitt himself so largely assisted and directed; "Cotton's History of Totnes"; his valued friend Charles Roach Smith's "Collectanea Antiqua"; Guest's "History of Rotherham" Sleigh's valuable "History of Leek"; Dr. Hume's "Hoyle Antiquities"; the "Abbotsford Waverley Novels"; Halliwell's "Shakespeare"; Townsend's "History of Leominster"; some of the Chetham Society's volumes; Bank's "Walks in Yorkshire"; Redfern's "History of Uttoxeter"; Smith's "Old Yorkshire"; Briscoe's "Old Nottinghamshire"; North's books on Church Bells, and a great many

others. Yes, many others, but no amount of cataloguing can do justice to the labours of Llewellynn Jewitt's life, and I will attempt it no further.

Had Llewellynn Jewitt continued to reside in a large town, instead of retiring to the quiet of Winster Hall, and of The Hollies at Duffield during the latter nineteen busy years of his life, the world would have inherited considerably less from his pen, pencil, and graver, while the large town would have inherited, instead, many more evidences of his energetic benevolence. But although he spent so much time in his study at Winster, where there were no institutes, museums, and libraries to help and improve, he even there made his beneficent presence felt outside the Hall in many ways. He established there an annual flower show, which was held in the picturesque grounds of Oddo, and was, year after year, a most brilliant and successful affair. He made it a great attraction by providing, or suggesting, various pretty auxiliaries and amusements, in addition to the grand floral and horticultural display, which was aided by the Duke of Devonshire from Chatsworth, and it always proved an enjoyable holiday, not only to the general inhabitants of Winster and neighbourhood, but to the members of the noblest families in Derbyshire, whose carriages crowded around Oddo on that day. The flower show was a considerable annual cost to its founder, but he loved it, and with his Hall crowded with happy guests he was himself the happiest of them all in promoting and witnessing their enjoyment.

Winster is situate on the carboniferous limestone which abounds with veins of galena or lead-ore, and its natural supply of water is both scarce and unwholesome. This caused no inconvenience at the Hall, for that residence happened to have a good and wholesome well all to itself. Under the circumstances few men would have felt called upon to attempt to remedy such an outside natural evil as this, which Winster had endured for considerably more than a thousand years, for it was Winster as long ago as that. But Llewellynn Jewitt was no sooner impressed with the public evil than he set about to remedy it. There was good wholesome water in abundance three miles away, on the Millstone-grit, whence the villagers sometimes fetched the delicious fluid in carts, and Llewellynn Jewitt determined that they should have it in the future without fetching, and without stint, and without water-rate, for ever. He formed an influential committee, and suggested to them his plans, which the necessary brevity of this memoir will not permit me to rehearse. Subscriptions were raised. He himself liberally contributed to the fund. Mrs. Brittlebank, of Oddo, generously gave £250, which I believe she subsequently increased to £300. The Dukes of Devonshire and Rutland, with whom Llewellynn Jewitt was somewhat of a favourite, also contributed; and the latter nobleman, as well as W. P. Thornhill, of Stanton, placed the millstone-grit watershed of their estates at the disposal of the committee. The result was that on Thursday, the 21st December, 1871, eight public fountains, or taps, were opened at Winster, amidst great pomp and rejoicing, the delicious water having been carried through three miles of piping, in unfailing supply, from Stanton.

And the accomplishment of this great and beneficent scheme of Llewellynn Jewitt was not due only to money subscribed. There were strong miners in Winster, too poor to give money, and the benefactor proposed that they should share the good work by giving a limited period of free labour in laying down the pipes; and many names appear in the subscription list as giving from one to six days of labour each, and from the farmers were contributions of team-work to the value of from one pound to five pounds each. The accomplishment of such a work alone, so utterly disinterested, if it had been the only good work of his life, entitles the name of Llewellynn Jewitt to the lasting love of his fellow-creatures. On the 30th December, 1871, the *Derbyshire Times* gave a report of two columns of close print of the rejoicings at Winster on the 21st:—"We heartily congratulate all who have taken part in this good work, and especially Mr. Jewitt, upon the realisation of an idea that at first sight seemed hemmed in by difficulty. The town of Winster may well look back with pride upon the 21st December, 1871, as a day distinguished by one of those victories which are more glorious than the conquests of the battlefield. The moral, social, and sanitary effects of a plentiful supply of pure water cannot be over-estimated. The town was gaily decorated for the occasion of the inaugural ceremony. Flags waved from every house, and garlands were suspended at different intervals along the streets. The bells of the Parish Church rang out a merry peal, and the inhabitants testified in every way their pleasure at the event about to be consummated. The church was beautifully decorated for Christmas by the Misses Jewitt, and the village choir mustered in strong force. At 12.30 a service was conducted, etc., etc. . . . The company then walked in procession to the first tap, which, like the others, was beautifully decorated with evergreens, etc., and here Lord George Cavendish pressed the spring tap and allowed the water to stream away for a short time, after which he declared it free to the people of Winster for ever. The same ceremony was repeated at each of the other taps, three taps being declared open by Lord George Cavendish, three by Lady George Cavendish and two by Captain Arkwright, M.P." A public luncheon followed, at which Llewellynn Jewitt was chairman, and after which many good speeches were made by the county magnates. The chairman's speeches were very happy and brilliant, and so were two or three that fell from the lips of Lord George Cavendish. In one of them, in proposing the health of the chairman, his lordship said:—"Mr. Jewitt was a gentleman well known, not only to them, but to all Derbyshire, and throughout the length and breadth of the land for his literary attainments. The position which he held as an antiquarian was congenial with his residence, for no country was richer than the High Peak in monuments and relics of the olden time. It had been his pleasure to unite with the late Mr. Bateman in researches into the barrows and other antiquities, and to describe them in beautiful and glowing language. They were all under an obligation to Mr. Jewitt for this, and the inhabitants of Winster were also under an especial debt of gratitude to him for his exertions in the matter of the water supply."

In the full biography I shall have much to say of joyous Winster Hall, or, rather, of the sayings and doings of my brilliant, hospitable, and joyous host there. For although the greatest sorrow but one, of his life, overtook him in the early period of his residence at Winster, the thirteen years spent there were on the whole the happiest years of his life, because of the amazing amount of successful and lasting work which he was enabled to accomplish during that time, and his happiness was always in proportion to the amount of work he could get through his hands.

When Llewellynn Jewitt removed up to Winster he had three sons and four daughters—seven spared out of fifteen children born to him. He was most happy in his children, and, as a matter of course, as affectionate a father as husband. His eldest surviving son, Llewellynn Frederick William, named after himself and his friend Fairholt, inherited the literary genius of the family and was preparing to enter the Church. He was, although so young, the translator and editor of the "Agesilaus" of Xenophon for "Weale's Educational Series," and a popular writer in *London Society* and other serials, under the *nom-de-plume* of "A Raven's Feather," &c. The second surviving son, whose name was Isaac Herbert Sheldon, inherited Master Robert Juet's love for the sea, and became, like his great ancestor, a ship's officer. The third was a young boy—Edwin Augustus George, about nine years old. It is not possible to imagine the bitterness of the sorrow of these loving ones when in 1870 the "Shackamaxon," in which their dearly beloved son Herbert was third officer, returned from India to Liverpool with the intelligence that he had met his death during the voyage home and was buried at sea. In the memorial of his death his father speaks of him as "one of earth's brightest treasures, who was accidentally killed by a fall from the fore-yard, while in the discharge of his duty on board the ship "Shackamaxon," of which ship he was third officer, four days after rounding the Cape of Good Hope, while on his homeward voyage from India, on the 28th of April, 1870, and was buried at sea on the following day, aged twenty years," etc. Only a few months after their knowledge of this terrible bereavement young Llewellynn came home and sickened and died. On the memorial card his father describes him as "one of the best of sons and most brilliant of intellects." He died towards the close of his twenty-third year. One monument in Winster churchyard commemorates the two deaths. These losses stamped deep lines on the manly countenance of Llewellynn Jewitt, which gave him ever after the expression of a man who had endured great sorrow. But it was a sorrow that further ennobled his nature. He bore it with true, faithful, and firm Christian resignation. All his care was to mitigate the suffering of his beloved wife. Although I am reserving his letters for the full biography I must here give quotations from one of rather recent date, bearing on the subject of his sailor son, and exhibiting the goodness and nobleness of his heart and the force of his loving friendship. I had been stricken with a keen but temporary sorrow, which had caused me to

put off a projected visit to The Hollies, and these were some of his lines of entreaty and solace :

" My dear Mr. Goss—Your letter has indeed come as a thunder-bolt upon us this morning, and you have our full hearts' sympathy with you in your trouble, and our prayers that all may end well and be for the best in every way. *We* know—no one more acutely—what it is to have a darling son away at sea, and what the heart-achings and anxieties are that day and night were ever present with us, and we can, therefore, very fully feel with you and for you in this trial, but, my dear Mr. Goss, be assured of this, that it is the will of Him who guides and rules us all with unerring wisdom and goodness, that 'this thing should be,' and therefore (though we may not in a moment see it) *it is best and for the best*. And we must remember that the same all-wise power that watches over us on land, and that has watched over your darling boy while *he* was on land, will watch over him just the same at sea, and in His own good time will, if He thinks fit, bring him safely back to you. I pray you to look on it in this light and to believe—as *I firmly do*—that all is for the best. This has ever been the one main feature in my creed, and I know it to be right, in my inmost conscience. . . . Depend upon it, *it is, and will be*, all for the best ; and remember, I entreat you, that there is a *bright* side to every event ; a blessing in every trial ; a comfort behind every sorrow ; and a calmness and repose after storm and tempest of the mind. . . . Our prayers are with him and with you all, that all may be well with him, and every blessing attend him. And now, my dear Mr. Goss, one word as to your own good self. Don't let this trouble weigh you down, but rather let it raise you above present anxieties ; and, instead of hiding yourself from tried friends, come here that we may commune together and do our best to lighten your trouble. If you feel that you *can* come, you will find that you are coming to hearts that feel for you, and that will do all they can to bear with you your sorrow, and to alleviate it. All unite in dearest love and in loving sympathy, a sympathy pure, strong, and, I hope availing in lightening your own grief. Ever, my dear Mr. Goss, most affectionately yours, LLEWELLYNN JEWITT." Such is the sincere avowal of his faith in a benign Providence, and such the expression of his heartfelt, touching, and precious friendship. Before plunging into the record of his last, greatest, and overwhelming sorrow, and giving the closing scene of this sketch, let us hear him speak once more with his wonted joyousness — for it will soon be over now—in a letter dated

"Duffield, July 12th, 1885.

" My dear Mr. Goss,—Your journey must indeed have been a most delightful and enjoyable one, but I don't envy you the sensation of 'shooting the rapids.' I should have been afraid that I was shooting Styx under the guidance of Charon, instead of making my way over rapids leading to enjoyment such as you found. Nevertheless, in such good company as yours and that of your party I should perhaps have managed to swallow (or, at all events, *appeared* to do so) my fear, and have enjoyed it with the best of you. Right glad am I that you had such a jolly time of it ; and right glad am I that I was

not there to be a drag on the enjoyment, which I fear I should have been, especially on the 'rapids.'

"I have two pleasant things to say to you! Isn't *that* something? First, Mrs. Jewitt is getting on famously, so much so that I got her across to the tennis-ground last evening, and there she sat enjoying the fresh air for an hour. It is the first time she has set foot in the street since January! You will be glad, I am sure, to hear how well she is now getting on. I hope, through fine weather, she will be able to get out more and more daily.

"The next pleasant thing I want to tell you is this, that I have had a remarkably pleasing communication from H.M. Treasury, telling me that a royal warrant has been issued conferring on me a Civil List pension, in recognition of my literary labours, etc. Is it not pleasant to have this royal recognition granted? And have I not reason to be pleased? I opine that I *have*, and that I fully appreciate it. I thought I would at once tell you this pleasant news. I don't know of any other news to send you, for in all other ways we are as we were, and so probably shall remain till the end of the chapter.

"With dear love to you all from the assembled multitude here—which multitude is the 'Company' of Jewitt, 'Limited' to four individuals—I am, as ever," etc., "LL. JEWITT."

He attributed this royal pension to the kindly thoughtful influence of Lord Idlesleigh.

His joyful anticipation of his beloved wife's increased strength was not realised for long. In a later letter he refers to something that had given her pleasure in her weary sickness, and he fondly exclaims, "I am so glad, it is nice to give *her* pleasure; indeed, it really seems, and is God's own truth, that to give her pleasure and make her happy is all one cares to live for. And now she is again so very weak, she needs everybody's help, and everybody is delighted to give it to her. Oh! my dear Mr. Goss, even *you* don't know what a true blessing she is, or how much her true worth is shown in everything. She is worthy of everybody's love and care, and I pray she may soon be better again." And again, later:—"There seems to be no room for hope of her recovery, and all that can be done is to try to keep her alive as long as, with God's blessing, we are able to. It is sad, sad news for you to hear, but oh! far sadder for me to write." Is it asked, Why these quotations? Does not the reader see that his heart is breaking? And I know she was worthy of all this great love; and should not her worth and sickness and death be recorded in *his* memoir? I present him now in the midst of his greatest calamity,—which will overwhelm him! Again he writes:—"Don't think it negligent of me in not writing to you for so long [it was very few days], for really I *cannot* write letters or anything else. I have literally done no writing, and let everything go to the wall for weeks past, and begin to doubt whether I shall ever be able to pull myself together again, or to do anything evermore. You don't know, and can't know, the trouble and anxiety we are in, or the terrible strain this anxiety is to me,—and I pray you may never know it.

"Mrs. Jewitt is in a very critical state, and we cannot tell from

hour to hour whether she will remain with us longer. Now and then she seems to be actually leaving us, and then rallies a little and gives us hope, only to be followed by another sinking. The doctors, both of them, tell us it is but a matter of brief time, depending not on medicine. She is marvellously low, yet vitally strong between times, and so good and patient through it all. . . . I don't know what to say to you, but I *want* to say that if you would like again, once more, to see her, I think it might please you to run over, and I am sure it would be a comfort to her and to us all. I *know* it would *not* be nice for you to come to so sad a house, with such a heavy cloud hanging over us, and I do not ask you. I only say, if you feel you would like to see her, come; but I fear it would be painful to *you*, and it might be to her. Anyhow, I feel I ought to say what I have," etc., etc. For several weeks longer this most excellent lady lingered on, with wonderful patience and power of calm endurance of suffering, utter unselfishness, and perfect unconcern at the evident nearness of death, for which she was so well prepared. At length, on the morning of the 4th of March of this year 1886, came the tear-compelling telegram which is now before me—"Passed from earth to heaven at 9.20, calmly and peacefully." Yet Llewellynn Jewitt would not realise the thought that her spirit had actually passed away. He wrote, "I know I am sending her love and blessing, as much as if she had not been called away from us—for she is still present with us in spirit, and her spirit will ever still, as of old, guide our lives." During the eve of the funeral he was constantly in and out of the death-chamber, where she lay all encompassed and sprinkled with choice flowers, and every time he rejoined us he had something to say of her beauty. "She is more and more beautiful!" "Her face is the face of an angel!" "Her expression as she lies there becomes more and more angelic." The final comment that I heard him utter that night was—"I really believe I can see a halo shining from her sweet face!" Then he said, falteringly, "I think I shall pack up my traps and go after her," when his children were immediately at his chair with affectionate reproaches; and he roused himself, and was again a man whose heart was divided between heaven and earth—between the dear ones who had gone before, and those dear ones who remained with him. Any praise, or expressed admiration, or mention of deed of goodness, of the loved one, seemed most to soothe and please him that night. On the morrow, the 9th of March, when the mournful cavalcade passed from Duffield through Belper to Matlock, I thought of young Fairholt's walk over the same ground, in which it is possible that his new young friend, Llewellynn Jewitt, accompanied him part of the way. But now, how changed the scene! The ground was thickly covered with snow, and the hills stood out in white relief against the leaden sky, and there was famine among the ground game, who had been driven to strip the bark off the trees. And on we drove, from Matlock through Via Gellia, and over the hills, a journey of nearly twenty miles, to the grave of young Llewellynn at Winster. I have seen the fond mother weeping at that grave in the churchyard there, when we visited it from Duffield as a shrine, and stood around with bared

heads—father, brother, and friend—weeping for her children because they were not, as it seemed. But she has found them now: and it was the turn of others that day to weep at the twice hallowed spot. Never was a lady more worthy of her husband's family motto *Non sibi!* nor of such great love as his. For the sake of the children who were left to him, and for their sakes only, Llewellynn Jewitt tried to rally from the effects of this great blow, and from the prostration resulting from his long attendance night and day upon his beloved one, but he never succeeded. It was touching to find, later on—after he had rejoined her—these words, written by him in the Bishop of Lichfield's beautiful book, "Our Friends in Paradise, or Sanctorum Dulcis Memoria"—"My much loved, nobly loving, and now sainted wife, the light and soul of my life for fifty years, Elizabeth Jewitt, passed away from earth to heaven at twenty-seven minutes past nine, on the morning of this day (March 4, 1886), and left me desolate. . . . Earth never knew a better, brighter, purer, or more noble woman; and heaven cannot contain one more meet for its everlasting peace and holy bliss."

Let wives and lovers note that it was because she was so *truly* all this, that his love for her was so strong and so enduring. Then lower down on the page against March 6th, he writes:—"My darling wife's birthday. Born in 1820, she would, had she been spared two days longer, have entered on her 67th year this day." Surely I shall not weary in repeating some of the last tender utterances of this good man, conceived while his mind was still filled with the light of the heavenward trail of his angel's flight, yet so full of sadness at the separation. "Will you accept," he says, writing to one of my daughters, "as a birthday card, the accompanying portrait of one who loved you and cared for you, and who, Heaven knows, was most worthy of your love in return? Had she been alive *Her* good wishes and *Her* blessing would have been sent to you. . . . Heartily and prayerfully I wish you not only many happy returns of this your birthday, but of every other day in the whole cycle of the year, and as your days increase, so for evermore, in the same ratio, may your happiness grow and become more and more perfect." Thus in the midst of his overwhelming sorrow, his thoughts were for the happiness of others; and so his whole life had beamed with blessing and goodwill to those about him wherever he went. *Non sibi!* This is from a letter to me of April 14th:—"I am thankful to say that *bodily* I am better than I have been, but my *mental* illness is not one that can ever be got over. My desolation seems greater and greater, indeed, as days and days pass on, and I more than ever realise the utter loneliness her removal has left me in. My three blessed youngsters—Beatrice, Edwin, and Georgie—are all in all that they could or can be to me; and it is a true God's blessing that they are so;—but despite their loving attention I *am* lonely, desolate and sad. I am doing my best for *their* sakes, to get round, and hope I may be better yet. I have a deal before me to do, if I am spared to do it, and I must set about it as soon as possible, and get on bit by bit as I can. I have not been out since the day of our sad errand to

Winsten. Dear love to you all." Later, several days' march nearer re-union, he wrote:—"Day by day, and hour by hour, I feel my desolation and loneliness, and want of *Her* loving companionship, counsel, help, and comfort, more and more. How I am to bear the future I don't know; but God will, I feel sure, give me strength to bear what He, in His wisdom, has put upon me. You have no idea how the interest in many things seems to have departed with my darling, and how irksome even the thought of my collections is to me now. I have much planned out to do, and must *try* to do it, for it would be grievous to leave the world with *some* of my work undone, but I can never do all I have planned, and I must (if spared, which I doubt) content myself by completing some great works I have entered upon. These I must strain every nerve to do. . . . I have not yet been able to get out,—never since we all were at Winsten on that sad, sad day, when we left there, behind us, the solace, comfort, and blessing of my whole life. With best love to you all, and praying God's choicest blessings may be with you all for ever," etc., etc. His subsequent letters were in the same sorrowing, blessing spirit, and his last to me was dated May 21st, written by morning post, after which he went to Derby with his children, where it was thought he must have taken cold. He grew daily more unwell until on Tuesday, the 1st of June, I hastened to his bedside in alarm. He seized both my hands most lovingly, and held them in his grasp for a long time. He tried for some minutes to express himself in words, but he could not put them together to be intelligible. The predominant word was "beautiful," and I thought he must be trying to tell me of some vision he had seen of his wife. After a while he dozed off, and only then did his loving grasp relax. Later in the day, on taking leave of him, I promised to return in a few days, and as he seemed better after a refreshing sleep, and his speech was improved, I was hopeful, and expressed the hope that he would be able to walk out with me in the green fields and lanes, and gain health from the balmy summer air, which had been so late in coming this season. But no, his next walk out was not to be with my aid, nor in the green fields and lanes of lovely Derbyshire; but with another, in the more lovely walks of heaven. The next day his power of speech completely returned, and continued to the last. On Thursday, the 3rd of June, he declared to one of his daughters that his wife had paid him a visit shortly after daylight. She had come to go walking with him, was very grieved that he was so unwell, but she would wait for him until he was able to go. He described her as looking lovely, and dwelt much upon that. His daughter replied, "What a beautiful dream!" "Dream?" he exclaimed, "It was not a dream at all! she has been here with me sitting in that chair. I was perfectly awake when I saw her. She had come to go a walk with me."—In the walks of heaven and the paths of the gardens of Paradise! On the 4th he knew well that his hour of departure was at hand. He expected to be taken that day and called his children about him, and blessed them individually and fervently, and those who were absent he mentioned by name and blessed, and

also a friend whom he loved and who loved him. His mind and his voice were clear, and he bade his children ever to remain lovingly united, and to put their trust in the merciful and bountiful God who had been his shield and help all through life. He said he should have been happy to have remained with them for awhile longer, but he was equally happy to go to the other dear ones whom he was about to join. After this he slept again, and his son Edwin, who was his loving attendant night and day, declares that at times his father's face assumed a smiling radiance as though he had been in the enjoyment of some beautiful vision. On this, his last day, he had no thought for himself, no anxiety about his future, no doubt, no fear of death; but he evinced active anxiety that his children in their attendance upon him should suffer no discomfort, and insisted upon their taking rest and refreshment. Some of them were thus absent resting when, between four and five o'clock in the morning of the 5th June, he roused up and seemed surprised to find himself still on earth. He had expected to have been called away earlier. He requested his son to awake the sleepers immediately, and in a few minutes they were all at his bedside again. He grasped each by the hand again and bade each kiss him, and again in a distinct voice said, "Put your trust in God, as I have done all my life, and he will always keep you and bless you." He then again said to his son, grasping his hand, "God bless you, good-bye Ted," and the same to each one present, naming each; again he blessed the absent friend whom he loved, and who loved him, and his name was the last word he uttered. Thus with his last breath he prayed for others, not himself: he still had no anxiety about his own future, no doubt, no fear of death. And when he had thus spoken, with that radiance again upon his countenance his spirit immediately passed away. And in such an end. "Oh, death where is thy sting? Oh, grave where is thy victory?"

So at last this trustful Christian could with ease "Shoot the rapids," even of death, fearlessly, triumphantly!

Again, on the ninth of June, the solemn cavalcade winds through the lovely valley of the Derwent, along that route which young Fairholt traversed and described; through the now sweet and smiling Via Gellia, and over the hills to that churchyard at Winster. And there, at that grave over which the fond mother used to weep for her children; at which her heart-broken husband had so recently stood in anguish at the loss of her; there, exactly three months later, strong men with strong hearts stand and weep the loss of that noble model of a friend, a father, and a husband. It is now a *thrice* hallowed shrine, at which in ages to come the touching story of these true and constant lovers will be told. But in our sorrow there is comfort, as a friend* has eloquently expressed it, saying, "I was inexpressibly

* Rev. George W. Skene, M.A., Rector of Barthomley.

touched by the sad news of Mr. Jewitt's death ; touched none the less that the strong love which had bridged over the great gulf during the last three months should have triumphed over the material separation he bewailed, and brought them together again. Those who love him cannot rejoice at losing him, and I feel deeply for you, who in him have lost so much ; but he would not have had it otherwise himself ; and true humanity can rejoice with them that do rejoice, though it may feel itself stricken by the very occasion of their joy."

